



TO THE RIGHT HONORABLE, AND HIS SINGVLAR GOOD LORD. THE LORD WENTWORTH

and to the right honorable and vertuous Ladie his
wife. W. B. wisheth the certaine assurance of Gods
fauour in this life, and the full fruition of
the same in the world to come.



T length I haue pre-
sumed, (which I haue
long purposed) to
offer vnto your Ho-
nors some token to
ken of that dutie
which bindeth me
vnto your Honors

life lasteth. Hoping that you will
of it as fruite in season, although it be but
yeres growth and more. And for the
ded vnto the publishing of these few Sheets
I thought with my self of who I might
choise, to become a patrone, & a refuge

A

THE EPISTLE

So poore, and simple meditations : that vnder the shadow of their fauourable acceptaunce they might finde some rest, and reliefe, and when I thought of your Hh. I set downe my rest, boldly presuming, yea fully assuring my self, that this small testimonie of dutie (what-soeuer it be) should be no lesse acceptable the my selfe haue bene alwayes welcome vnto you, & to your whole household. And indeede my good Lord, they doe belong vnto your Hh. in many respectes.

First, in regard of those manifold fauours and honorable, kindnesles, which I haue alwayes (although vnderferued) founde at your Lordships hands. Secondly, when I was as a dry roote remoued, and vnlikely to finde a place to grow in, your Lordship did receiue me, and (vnder God) was a speciall meanes to preserue me frō such stormes and tempestes as did then threatē to annoy me. Further, by your Lordshippes good meanes a way was made, & a place was prouided, that I might exercise my talēt to the gaine of the Church. At my departure, your Lordship alio furnished me with bookes out of your Librarie, & with other helpes, more then euer I looked for, or deserued : and in all these, your onely care

DEDICATORIE.

care and desire was of my good , & the good of Gods Church. Reason therfore requireth, that your Lordship should once in 2. yeares space take a tast , at the least , of some of that frute , which (through the blessing of God) the soile of your Lordships fauor & kindnes, hath yeelded. But principally in regard of the matter it selfe, this treatise (if it be worthie of such a name) belōgeth to both your Hh. and to your whole hould, whose chief delight with your Hh. was alwayes (during my abode in your Lordships house) in the holy exercises of religion & pietie. And I doubt not but that your Hh. godly zeale, and Christian care that way is still as great as euer , if not much greater then euer it was.

As for the matter subiect of this treatise (I meane the assurance of Gods fauor, and such things as belong vnto the same) I am perswaded, it is so heavenly , and comfortable in it self, that nothing can be vnto your Hh. more deare and precious, then to be conuersant in the same: for I know you are already perswaded therof, and sufficiently confirmed therein: yet as the Disciples said (when the Lord Iesus shewed what a happy thing it is to eate bread in the kingdome of heauen) *Lord giue vs e-*

THE EPISTLE DEDICAT.

nermore of that bread (the very hearing thereof did so please them.) Euen so your Hh. hauing heard, and felt in your soules, how blessed a thing it is to be assured of Gods fauor to eternall life, you will say, let vs still heare of that matter. For all things sauing this, do in time cōsume & become tedious: but this is of that nature, that the more is spent of it, the more it increaseth, like the widowes oyle, and the longer it is fed vpon, the sweeter it is vnto the soules of the faithful, like the water which Christ turned into wine, that who so euer drinketh thereof, may say as his mother said, (when all seemed to be gone) *Lord thou hast kept the better untill now*, and the best is yet to come. If it shall please your Hh. to vouchsafe the perusing herof, and to measure the commendation thereof vnto the glory of God, but by the liking and feeling of your own hearts, I haue what I desire, and my paines are more then sufficiently recompenced. Thus humbly crauing pardon for my boldnes, I commend both your Hh and it, to the gracious blessing of the most high.

*Your honors, in all humble duty, to
be commanded in the Lord,*

VV. Burton.

TO HIS BELOVED AND
*Christian auditours in the Citie of
Bristoll grace, mercy, and peace.*



Or your sakes in generall (beloued in the Lord Iesus) I haue aduentured to lay my selfe open in these my poore endeouours, to the view and censure of all the world. For your comfort, I first spake them, and for your profit I haue now penned them, that if any thing were at the first mistaken, and not well vnderstood, or since that, hath bene forgotten, and as yet is vnpractised, you might now learne it better, remember it longer, & practise it euer, to your endles cōfort. But that which hath chiefly preuailed with me for the publishing hereof, is the earnest desire of many, and special entreatie of some poore Christiāns, afflicted in conscience, which came vnto me since, with their imperfect notes of their owne gathering, which I tooke as certaine pledges of some comfort already receaued, and argumētts of a holy desire to be further profited thereby. Whose Christian desire, and godly hunger I take in this case as a sufficient calling hereunto, neither do I yet see how I could well haue made them a deniall, without some prejudice to their soules, some advantage to the enemy, and some checke vnto my owne cōscience. For the matter it selfe: I cōfesse, it is of that Maiestie, and excellencie, that it requireth both large and deepe discourses, wherein many both learned & godly haue not bene wanting. My care hath bene to be sound and plaine, for the benefite especially of the

EPISTLE TO THE READER.

simpler sort. And as the woman in the Gospel thought her selfe happy if she might but touch the hem of Christes garmēt, so when I began to meditate vpon the assurance of Gods loue, it seemed to be so excellent a point and so full of comfort, that I thought my selfe a happy man if I might but touch the points, & borders thereof, seeing I could not attaine to the full hādling therof. If any ignorant may be instructed in the truth, if any hereby may in time be conuerted to the loue of the truth, if any that is cōuerted, may by this meanes be confirmed in the truth, giue God the glory, and I hold my trauaile sufficiently recōpensed, neither shall it repent me to haue passed through good report, and bad report, through honor and dishonor, & the censures of all, so that any profite may redound to your soules, and all the glory may returne vnto God. That God which in his rich mercy hath first planted, and now watered it, cōtinue his good blessing vpon it, that it may become fruifull in vs, and we in it may grow vp as trees planted by the riuers of Gods loue & fauor, to bring forth fruit in due season, the shall not our leaues wither, and that which we take in hand shall prosper, vnto the full fruition, and happy enioying of that his loue, wherof he hath now giuen vs an assurance in his Sonne Iesus Christ. Read well, and reape much, possesse your soules with patience, and assist me with your prayers.

Your seruant for the Lord
Iesus. W. B.



THE FIRST SER- MON OF THE ASSV- RAVNCE OF GODS LOVE

Nouember. 19.

Psal. 41. 11. 12. 13. By this I know that thou
fauourest me, because my enemy doth not
triumph against me. 12. And as for me
thou vpholdest me in mine integritie, and
doest set me before thy face for euer.
31. Blessed be the Lord God of Israel, with-
out end. So be it, euen so be it. *13e 14*



Concerning the au-
thor of this *Psalme*,
it was the Prophet
Dauid, who was
both moued thereun-
to, and guided there-
in by the holy Ghost:
and therfore we need
not doubt to receiue the doctrine thereof, be *John. 14*
cause he which is the spirite of truth neuer 13.

led any but to the truth.

2. Sam. 16.

2. Cor. 4.

Now for the matter of the Psalm. In generall he sheweth. 1. How great his affliction was.

was. 2. How greatly he profited by it. But
 is it more particularly, he recordeth. 1. The blef-
 ing of such as did wisely consider of his
 distressed estate, verses. 1. 2. 3. 2. He sheweth
 the cause of his affliction to be his sinne. ver. 4.
 3. He setteth downe the greatnesse of his
 affliction, and the daunger that he stood in,
 and for his enemies looked euery day for his
 death and destruction.

And of those his enemies he nameth three
 sortes. The. 1. sort were flatterers, of whom
 he complaineth and saith that they would
 come to see him, but they would speake lyes,
 horde vp wickednesse in their hart, as in a
 vessell, and when they could get fit oportu-
 nitie they would emptie it vpon him. ver. 6.
 The 2. sorte were malicious whisperers,
 which did nothing but priuily contriue his
 ouerthrow, of whom he complaineth in the
 7. & 8. verses thus. All that hate me whisper
 together against me, euery against me do they
 imagine my hurt. A mischief is light vpon
 him, and he that is downe shall no more a-
 rise. The 3. sort were a more trecherous brood,
 who while they pretended kindnesse inten-
 ded his subuersion, like Iudas, who couered
 his treason with a kisse. Of these traitters

4 THE FIRST SERMON

companions he complaineth in the 9. verse after this manner . Yea my familiar friend whom I trusted, which did eate of my bread, hath lifted vp the heele against me.

4. And therefore being thus beset with open enemies on one side , with flattering claw-backes on the other side, with whisperers behinde , & traitors befoze his danger must needs be great, and his case (in mans sight) very desperate. 4. He sheweth what meanes he vsed to pzeuent them all , and that was prayer to God, as appeareth in the 10. verse. Therefore O Lord, raise me vp, so shall I reward them.

5. But least Sathan might perswade him to doubt of Gods fauour towarde him in his affliction, as he would haue done with Iob in his temptation, and so make him either cold in prayer, or distrustfull in prayer , that so he might also haue lost the fruite of his prayer, therefore in the 5. place , he proueth by two arguments y all this notwithstanding, God doth still fauour him. The 1. is drawne fro his enemies person in the 11. verse. The 2. is taken from the consideration of his owne person in the 12. verse. Last of all , because God had geuen him such tokens of his loue, therefore

erfe
end
ead,
foze he concludeth his Psalm with thanks,
geuing vnto God in this sort, Blessed be the
Lord God of Israell, world without end. &c.

This Psalm was left vnto the Church
of God, & doth teach vs. 1. To take heede how
we do rashly cōdemne those that be in trou-
ble, and affliction, and are beset with diuers
sorts of enemies, but wisely to consider, and
charitably to iudge of their cause, if we looke
for the Lordes helpe when we are in trou-
ble our selues, and not to measure Gods fa-
uour by outward prosperitie, nor his anger
by outward aduersitie, as blind worldlings
commonly vse to do. 2. That the vse of affli-
ction is to worke in vs repentance for our
sinnes, & to make vs flye to Gods mercy for
succour, as Dauid did. 3. That Gods childre
while they liue, shall liue in daunger of open
enemies, of malicious whisperers, and false
bzechzen, though they be as godly as Dauid
was. 4. That if we the go to God by prayer,
we shall pzeuent all our enemies, if they
were as many as Davids were. 5. That in
our prayers we must be assured of Gods
loue in Christ to vs ward, least otherwise we
lose the fruite of our prayer. 6. That when
God hath heard vs we must with hartie con-

sent prayse vnto him for it as Dauid did. So much of y^e Psal. in generall, now to the text.

By this I know .&c. In this text we see two things. 1. How Dauid assureth himselfe of Gods loue towards him, 2. How thankful he is to God for assuring him of his loue. The .1. he doth by two arguments. One taken frō his enemies, they were preuēted of their expectation, therefore thou louest me. The other is taken from his owne estate, which was no whit hurt, or impaired, but bettered by them. In his thankesgiuing we may note two things. 1. To whom he giueth thanks, namely, to the Lord God of Israell. 2. In what manner he geueth thanks: with doubting of his speech, in tokē of his hartye & vnfained cōsent to that which he spake, & as one afrayed that it was not wel inough, when it was at the best, he saith. So be it, euen so be it. So much for y^e methode now to the matter.

By this I know that thou fauorest me. &c.

First here, the Prophet speaketh of his knowledge, and telleth vs that though he knew not all things, yet he knew that God loved him, and so long as he knoweth that, he passeth not greatly for other matters, how
the

the world goeth with him.&c. And to say the truth he neede not, for he that is sure of that, is sure of all. God loueth all his creatures as a good God, and hateth nothing that he made, but he loueth his elect children with a more special loue then y rest, as a father in Christ Iesus, & he that is sure that God doth so fauour him, is sure I say of al. For to him whō God loueth, he wil denie no good thing, no, not his owne sonne, and if he gaue vs his sonne because he loued vs, how shall he not with him giue vs all things els?

Iohn. 3. 16
Rom. 8. 32

When the child is perswaded that his father loueth him, he is bold to aske this & that of his father: so may we be bold to aske any thing of God our heauēly father that is good for vs, when we be sure that he loueth vs. As Mary and Martha put Christ in minde but of two things, the first was that Christ loued their brother Lazarus, the second was that Lazarus was sicke, He whō thou louest is sicke, it was no neede to tell him what he should do, for they knew he would do what might be done for him, because he loued him. So we may say to the Lord, when we are sure that he loueth vs, Lord he whō thou louest wanteth this or that for his body or

Iohn. 11. 3

his soule, we neede not then appoint him what to do, or whē, or how, for looke what he seeth most conuenient for vs, & for his owne glory, he wil surely do it. Therfore whatsoeuer Dauid knoweth, he will be sure to know this: & whatsoeuer he be ignoraunt of, yet of this he will not be ignoraunt. To teach vs, & whatsoeuer we seeke to make sure, this must first be made sure, or els nothing is sure. Peter bids vs make our election sure. Iob when he saith, I am sure that my redeemer liueth, teacheth vs to make our redemption sure. And here Dauid teacheth vs to make Gods fauour sure: now if we make that sure, thē our election is sure, our redemption is sure, our vocatiō is sure, and our saluation is sure.

The suter desireth but the fauour of his beloued, what doth the child desire of his father, but fauour? what doth the subiect seeke for of his Prince but fauour? as Hester desired nothing but that the king would hold out his golden scepter to her in token of fauour: what doth the prisoner craue but fauour? And all these thinke thē selues in good estate if they may know that they be in fauour. And shall not we thinke our selues sure, whē we are sure that God doth fauour
vs

bs, whose loue is aboue the loue of Princes,
 aboue the loue of fathers and mothers, yea
 aboue all loues: Yea no doubt of it, for if we
 make that sure, then our Prince is sure, our
 kingdome is sure, our Cities are sure, our
 bodies are sure, our soules are sure, and all
 is sure, for who dare hurt, or who can touch
 him whom God fauoreth: they touch the be-
 ry apple of his eye. Shall we labour, and tra-
 uaille to be sure of loue, which is mutable, &
 not of that loue which is vnchaungeable?
 mans loue is mixt with hatred, and is com-
 monly moze like hatred then loue, but Gods
 loue is perfect without any mixture: whom
 men fauour, they fauour for a while, but Rom. II.
 whom God loueth he loueth to the end, euen 29.
 for euer. Shal we then seeke for the scraps, &
 let the feast go? Shall we go the crickes, whe-
 we may go to the sea: nay to filthy puddles,
 when pure fountaines are by: so we may
 become proue as wise as Esau, that chaunged
 his birth right for right naught, nay so we
 proue as foolish as Iudas, that valued y good
 will of the Jewes aboue the loue of Christ,
 but he gat nothing by it, by that time he and
 the gallowes had reckned together. David
 makes moze accompt of Gods fauour then

of his kingdome, yea then of victorie against his enemies, as if he should say, my foes do not triumph against me, that is well for me, but by this I know that thou lovest me, that is better.

We haue markes to know euery thing by, saving the loue of God, but of that we thinke we are sure, for we thinke so well of our selues that God must needes loue vs whether we will or no, as y^e Papistes which set their good woꝝkes vpon the scoꝛe, & make God indebted to them for their woꝝkes, and therefore we regard neither the time when, nor the place where, nor the persons by who, nor the tokens by which the Lord doth offer to make his loue known vnto vs.

1.King. 20
33.

When the seruants of Benhadad king of Aram, went with ropes about their neckes to Achab king of Israel, to entreat for their maisters life, they gaue diligēt hēde if they could catch any thing of Achabs mouth that might be a signe of fauour, and when they heard him call Benhadad his brother, oh how glad were they: How did they play vpon that word: how did they feede their hope vpon it: they made hast and said, Thy brother liueth. The Lord hath greater aduantage

rage against vs the euer Achab had against Benhadad, for he did flye from Achab, so can not we from the Lord, he did hide himselfe from Achab, so can not we from the Lord, Behadad had seruants to send to king Achab, but what spokesmen shall we send to the Lord? we must come forth our selues. Achab had power but against the body of Benhadad, the Lord hath power against both our bodies and soules, king Achabs power was subiect to the Lordes power, but who shall withstand the Lordes power, for his counsel shall stand? If Achab had exercised his power vpon Benhadad it had bene but for a time, but if the Lord should execute his wrath vpon vs, if it were kindled yea but litle, it would flame for euer, now if we did consider these things well, & if we were asmuch afrayde of the king of heauen, as they were of the king of Israell, and if our miserable daungers, and daungerous miseries did as nearely touch vs, as theirs did touch them, we would take as diligent heede to the wordes of God as they did to the wordes of king Achab, and we would be as glad to heare a word that might be as a token of fauour, as they were, but alas we do not consider, we

are not touched, no2 moued, & therfoze when
 y^e Lord doth by his messengers entreat vs to
 be saued, & woe vs by all the names & tokes
 of loue, we regarde not, the Lord open our
 eyes to see in what a desperate case we stand
 and let vs make moze reckening of Gods
 lone tokens then we do, if not, shall not the
 Aramites rise vp in iudgement against vs?

Iohn. 5. 2, 3
 4. 5.

When the Angell came downe to stirre
 vp the poole of Bethesda, (wherein lay many
 sicke and diseased,) there was waiting on
 euery side, and happy was he that could step
 in first, for he that stepped in first after the stir-
 ring of the water was healed, of what di-
 sease soeuer he had. We haue a better poole
 then the poole of Bethesda, for the word of God
 is water of life, and able to cleanse the soule
 & body too, if we step into it when it is stirred
 by the Angell of the Lord, how often hath y^e
 Lord by his Ministers, stirred vp this water,
 that we might be healed by it? no small fa-
 uour no doubt. But who waiteth for it? who
 steppeth into it? Nay who steppeth not from
 it rather? who is cleansed by it? and yet who
 hath not neede of it? For none can say his hart
 is cleane. Now if we make no moze recko-
 ning of Gods lone, and his lone tokens then
 thus

thus, shall not those sicke and diseased men of Berhesda rise vp in iudgement against vs? no doubt they shall.

We thinke that whatsoeuer we want, yet we are sure that God doth loue vs, & neuer make any reckoning of his loue tokens, but we may be deceiued. David was not alwayes so sure, for sometime he thought that the Lord had forgotten him, sometime he thought that God had geue him ouer to him selfe, hereupon he cried out at one time, how long shall thy wrath burne like fire? for euer? at another time he prayeth, O take not thy spirite from me, restore vnto me the ioy of my saluation, by which pitifull cries it may appeare that he was halfe afrayde. Therefore he was glad to take a loue token when it was offred him, for when he was not sure of Gods loue towarde him, he thought that God was angry with him, and that was of all things most terrible vnto him and intolerable. So must we, if we wilbe sure that God is not angry with vs, we must be sure that he fauoureth vs.

Psal. 89. 46

Psal. 51.

11. 12.

If Gods people must be sure of Gods fauour towards them in Christ, as David teacheth, then we must not stand in doubt of it

as Papists do teach, we haue no reason so to do. For doth he call vs his sonnes, and we call him our father, that we should doubt of his loue? Doth he call vs his friends, his brethren, his spouse, his loue, his doue, and by all the names of loue, that we should doubt of his loue? Hath he kissed vs with so many kisses of his mouth? hath he sent vs so many pledges of his loue? hath he renewed his covenant so often? hath he sealed it with the Sacraments, and bound it with an oth? and at this that we might doubt whether he doth loue vs or no? Thus you see one point of poperie ready to soune at the hearing of this doctrine. If there be any Papist here that hath a mind to it, let him take it vp, & make much of it, for Gods people (you see) care not for it, they had rather know for a certaintie that God doth fauour them, then to stand in doubt thereof.

To loue God, and to be loued of God, is all that God requireth of vs, and all that we desire of God. For if we loue him, then we feare him, we worship him, we trust in him, we heare him, we obey him, &c. If he loue vs, then he prouideth for vs all good things, and preserveth vs from all that may hurt vs, &c.

Our

Our loue to him hath marks, and so hath his to vs. God doth not loue vs and keepe it from vs, but he maketh it knownen that he loueth vs, as Jonathan made his loue knownen to Dauid, and as the father of the prodigal child made his loue manifest to his sonne when his affection was towards him.

By this I know that thou fauorest me (saith Dauid) because mine enemy hath not triumphed against me.

When God doth deliuer vs from the hands of our enemies, or any trouble else, we may perswade our selues thereby, that he hath a fauour vnto vs, as Dauid did.

But then it may be demaunded, If God doth loue his Church, why doth he suffer his Church to be troubled and molested with enemies? The reason is this, because by this meanes his loue may be made moze manifest, in saving and deliuering them. For as a sure friend is not knownen but in time of neede: so Gods goodnesse and loue is neuer so well perceiued, as it is in helping of vs when we cannot helpe our selues. As Adams fall did serue to manifest Gods iustice & mercie, Rom. 9. 22. the one in punishing, the other in pardoning 23.

of sinne, which otherwise we had neuer knowne: so the troubles of the Church serue to manifest 1. our desertes by reason of our sinnes. 2. our weakenes and inabilitie to helpe our selues, and 3. the louing kindnes of the Lord our God, in sauing and defending, that so we might be truly thankfull, & returne all the praise and glorie to God, and none to our selues. So that the Church of God may haue enemies, and yet be still the beloned of God, as Lazarus was beloued of Christ although he was sicke: for whom the Lord loueth he correcteth, and therefore he correcteth them, because he loueth them.

Now, some men will say, Oh I thank God I am in prosperitie, and I live well, out of all danger, and trouble, and I want nothing, therfore I am sure God loueth me. Againe, such a one serueth God well I warrant you, for you see how he doth thrive and prosper in the world, he is come vp of nothing, &c. therefore no doubt God doth loue him: this is the corrupt iudgement of blind worldlings, which take all for gold that glistereth, and thinke there is no other heauen but earth: but these men deceiue themselves, and so many as listen vnto them, for
when

neuer when God shall neuer visite vs with anie
 erue crosse, but shall giue vs all things at our
 our pleasure, and let vs haue what we lust for,
 e to it is a signe that he is angrie with vs, & then
 ones we are nearest to our destruction. For as the
 fen, ore that is stall fed, wareth fat, and the fat-
 all, & ter he is, the fitter he is for the butcher, and
 and the nearer he is to the day of slaughter: so it
 ch of areth with the wicked worldlings, which
 l the neuer come vnder the crosse, & whose necks
 ed of ould neuer abide the yoke of the word of Psal. 3.
 n the God, they are set by a fattening for the but-
 e her of hell, and made ready against the day
 of slaughter, which is the day of Iudgement,
 anke when all these outward, commō, and gene-
 well, all blessings shall tend to their greater cō-
 vance demnatiō. They liue at ease in this life, that
 me they may feele payne in the world to come,
 war they haue their heauen here, that they may
 e and haue hell hereafter. The greatest iudgemēt
 f no of God that can be in this world, is to let vs
 loue liue in securitie, and to geue vs ouer to our
 blind one harts lust. And this is witnessed by
 t gli many places of Scripture. Aske Iob, and he
 hea will iustifie this to be true, for these are his
 them wordes.

Wherefore doe the wicked liue, and waxe Iob. 21. 7.

- old, and grow in wealth? to shew that a man
may be a wicked man though he be a wealthy
man, and that honestie goeth not by riches,
8. ches, he goeth on & saith, Their seede is estab-
lished in their sight with thē, and their ge-
9. neration before their eyes. Their houses are
peaceable, without feare, the rod of God is not
10. vpon them. Their bullocke gendreth and
faileth not, their cow calueth and casteth not
11. her calfe. They send forth their children like
12. sheepe, and their sonnes daūce. They take the
tabret & harpe, and reioyce in the sounde of
13. the Organes. They spēd their dayes in welth,
& sodenly they dye, or go down to the graue.
That is, they lye not long sicke. Now see their
14. Religion. They say vnto God, depart from
vs, for we desire not the knowledge of thy
15. wayes: Who is the almightie, that we should
serue him? and what profit should we haue if
we should pray vnto him? Now see their end.
18. They shalbe as stubble before the wind, and
as chaffe that the storme carrieth away, God
19. will lay vp the sorrow of the father for his
children, when he rewardeth him he shall
20. know it: his eyes shall see his destruction, and
he shall drinke of the wrath of the almighty.
Aske the Prophet Dauid, and he will iustifie ag

as much, for thus he speaketh of the wicked,
 They are not in troubles as other men, nei- Psal 73. 5.
 ther are they plagued with other men. Their 7.
 eyes stand out for fatnesse, they haue more
 then hart can wish. They set their mouth a- 9.
 gainst heauen, and their toung walketh tho-
 rough the earth. Now see their blasphemy a-
 gainst God. And they say, how doth God 11.
 know it? or, is there knowledge in the most
 high? Lo, these are the wicked, yet prosper
 they alwayes, and increase in riches. Now see
 their end. Surely thou (O Lord) hast set them 18.
 in slippery places, and cast them downe into
 desolation. How sodenly are they destroyed, 19.
 perished and horribly consumed?

If this be not sufficient, he can proue it by
 an example of the Israelites, of whom he
 maketh this report. They lusted with con-
 cupiscence in the wilderness, meaning, whe-
 n they desired the flesh pots of Egypt againe.
 And (saith he) The Lord gaue them their de- Psal. 106.
 fire [for he sent them quayles] but he sent 14.
 leanness into their soules [for he cursed it, 15.
 it did them no good, but they dyed with the 16.
 meate in their mouthes] & what became of 17.
 the rest that had their desire, they rebelled 18.
 against Moses & Aaron, whereupon y^e earth

Esay. 1.

5.

7.

8.

swallowed by some, and fire from heauen deuoured other some. If you aske the Prophet Esay, he will auouch this to be true, for (speaking in the person of God to the Stubburne Iewes) he saith thus, Wherefore should you be smitten any more? for you fall away more and more, the whole head is sick, and the whole hart is heauie. Meaning that he would correct them no more, seeing they were neuer the better for correction, but to let them do as they listed, that his indgement might be exceeding great, and iust vpon them. For that followeth in the 7. verse. Your land is wast, your Cities are burnt with fire, straungers deuour your land in your presence, and it is desolate like the ouerthrow of straungers. And the daughter of Zion, shall remaine like a cottage in a vineyard, like a lodge in a garden of cucumbers, and like a besieged Citie. And all this came vpon them, when the Lord left them to themselves, to do what they listed. All which places doe shew and proue how mad, & foolish they are, which measure Gods loue and fauour towards them, by outward prosperitie, and his anger by outward aduersitie.

On the contrary, his childzen be punts
alway

uen alwayes in minde of their duetie by whip-
 ping them with his fatherly rod, they do not
 so sone step awzie, but by and by he fetcheth
 them home againe. What is Diues the bet-
 ter for all his wealth, being now in hell to-
 fallments?

Lazarus a poore man, yet a godly man,
 that was kept vnder in this life, but now is exal-
 ted. And God indeede doth many times keepe
 his childezen vnder, and geueth them but fro
 hand to mouth, and yet loueth them neuer
 thelesse. As a father keepeth his sonne & heire
 without any money in his purse, or
 any thing els at his owne will, till the time
 that he shall inherite: & in great wise-
 dome he doth it, for if his sonne should haue
 the inheritaunce presently, he would wast
 it, & spend it vayneley, so God dealeth with
 his childezen, and for no other cause, both in
 singular wisdom and loue, that they may
 say afterward, By this I know that thou
 louest me. &c.

So that this is not the thing that can as-
 sure vs of Gods fauour to haue no enemies,
 and no troubles, for if we be Gods childezen
 we must looke for both. Therefore is the
 Church called militat, alwayes in battaile,

1. Cor. 1.
18.

Act. 14. 22

alwayes beset with enemies. Therefore is y^e Gospell called y^e word of the Crosse. Therefore S. Paule describing the way to heauen saith, we must passe through many tribulations. Therefore Esaw and Iacob shall no sooner haue life, but they shall strue together in their mothers belly. Therefore Abraham shall no sooner receiue the promise, but he must looke to be banished, and therefore Abell shall be enuied of his owne brother, soone as the Lord regards his sacrifice. The righteous man is like Lot amongst the Sodomitits, and like Sampson amongst the Philistins. This is the state of the Church called militant, it is like a ship tossed with the waves, driuen with the winds, beset with perigates, on the one side, with rockes, & sandes on the other side, alwayes vpon the sea, and when it is safest, there is but a boord between life and death. Their peace is persecution, their rest is labour, their riches is pouertie, their glozy is reproch, their libertie is imprisonment. And yet by this they know that God doth fauour them, because he doth so to suffer these cuppes vnto them, with his grace and holy spirite, that in persecution they finde peace, in labour they finde rest, in pouertie all

they finde contentement, therefore great riches: in reproches they finde glozy, in impietie comment they finde libertie, and in death they finde life.

It is no new thing you see, for good men to haue enemies, nay the better men the more enemies, as Peter the more faithfull to Christ the more sifted by Sathan, but as Christ then prayed for Peter, that his faith might not faile, so he prayeth still for the faithfull that their faith may not faile, so that still they may say with Dauid. By this I know that thou louest me, because my enemies do not triumph against me.

But what: did not Dauids enemies triumph against him when they said, A mischief is light vpon him, and he that lyeth shall rise no more. As appeareth in the 8. verse of this psalme. Why did Dauid then so grievously complaine? The aunswere is at hand, they spake euill indeede of Dauid, and as they would haue had it, yea, and as they thought to haue had it too, but the Lord deliuered him, so that they triumphed before the victorie. When they saw that the Lord did a little visite him, they cried out: now he is met withertall, now he is downe. &c. And thus rashly

C liij

they iudged of the Lordes annointed, and triumphed ouer him, whom the Lord raised vp again. So played the Popes Catholikes, when they would haue come vpon vs, like the fat Bulles of Basan, gaping vpon vs, as though they would haue eaten vs vp, when they saw some of our men overcome in battaile, or when the Lord did a litle frowne vpon vs, they began straightway to triumph ouer vs, & marching into Irelād, as though all had bene cocke sure for thē: but y^e Lord put a bridle into their mouthes, & so carried thē backe again by Senacheribs way. So likewise befoze they came last with their inuincible paue, they deuided our kingdome, and prouided owners for euery country, Cittie, Bishopricke, Lordship, and whippes for euery body. Indæde they troubled vs, & put many in great feare, but thzough Gods goodnesse the feare was greater then the hurt, by which the Lord would geue vs to vnderstād, that he had a fauour towarde vs. And that we might know it indæde, he would not suffer vs to destroy them, least we should say that thzough our owne power we gaue thē the ouerthzow, and gat our selues the victorie, but with his owne hand, and with his ho-

ly arme he gat himselfe the victorie, that the whole prayse might returne to himself, & by this we might be assured of his loue, and fauour towarde vs, blessed be his name for it. Surely this was one of the greatest loue tokens that euer he bestowed vpon vs (of tēporall benefites): the greatnesse whereof shal appeare, when we consider how they would haue handled vs, if they had triumphed against vs. For this purpose let vs take but a litle view. First of their exactions in Naples, secondly of their sauage cruelties vpon the poore Indians, and the shall we see what miseries and mischiefs such a triumph and such triumphers would haue brought vpon vs. And first of their exactions in Naples, when they triumphed there. To passe ouer their trecherous entraunce, it is reported by one of their owne Bishops (in a booke that he wrote to the king of Spaine, for the redzesse of these things) y^e euery foure or five yeares they receiued 2000000. or 4000000. and a Million of gold. Their landed men were defeated of their landes and houses, if they had not their euidence to shew (which perhaps might be lost) although they could make iust p^{ro}ofe of their lawfull possessiō and right for

Exactions
of Spaniards
in
Naples.

a 100 . yeares befoze . The farmer of their butcherie, and poultrie receiueth 300. Duckets daily for his fee Every chimney payeth 6. s. Every strumpet iij. s. What should I say? if all the payments were layed together, that all the kings had befoze, they were not comparable to the extraordinary exactions of the Spaniards in Naples.

As for their cruelties on the poore Indians they are not to be spokē, for they dispeopled more then 10 . Realmes greater then all Spaine, Aragō and Portugall. Within 40. yeares they butchered aboue 12 . Millions of men, women, and infants . They would set vp men and women naked against trees or walles . &c. and would lay wagers, who should shote or throw their dartes nearest the hart, and made a sport of murther, as ordinarily as we do of shooting, or bowling. &c. They would vse to boye men to death vp on gridirons, especially great men: whereupon it fell out, that certaine Lordes being boyled, foure or fve, through their pitifull roaring and crying (which they were enforced to make through extremitie of torment) disquieted y^e Captaine that lay not far of, & to make them hold their peace they had their
 monthes

The cru-
 eltie of
 Spaniards
 in India.

mouthes stopped with bullets, untill they were rosted to death. Their cruelties were so great that a certaine Lord, for feare fled to the Ile of Cuba, where he was taken and burned, and being exhorted by a frier to dye a Catholique, that he might go to heauen, he asked the frier whither the Spaniards wēt when they dyed, to heauen quoth the frier. When I will not goe to heauen said the Indian Lord, because the Spaniardes (as you say) goe thither, for it is better to go to hell (said he) thē to come where any Spaniards haue any thing to do.

Another time, a certaine Spanish gouernour entring the firme land, a Lord of the countrey to gaine his goodwill, and to auoid torture, met him, and presented him with nine thousand duckets, in recompēce wherof they bound him to a stake, and set fire to his fete, whereupon he brought three thousand Castellans more, with which summe this tyrant not satisfied, put fire againe to his feet, untill the sinewes burst, and the marrowe sprung out of the bones, and so he died. The king of Mexico sent a thousand presents to welcome him, besides that: him selfe in his owne person met him with an honourable

troupe of Lords and Gentlemen, he was laden with bolts for his labour, and being in prison, y^e rest came to solace their King with some pleasant sports and shewes, wherupon they were apprehended by the Spaniards: a solemne day of slaughter was proclaimed, and at the day appointed two thousand yong Gentlemen were put to death for a terror to all the countrey.

The same tyrant going to warre against any Citie, or prouince, would yoke many together by the neckes, allowing no sustenance to twentie thousand, but the flesh of so many Indians as they could kill. They had as ordinary a shambles of mans flesh as we haue of beasts: they kept mastifes, & other great dogs to hunt men and women, from which a woman seeing she could by no meanes escape, she went and hanged her selfe vpon a tree with her babe tyed to her fete, and yet before the babe was dead, the dogges came and deuoured it. Another, hunting venison, could find no game, and comming homeward he met a woman with a child in her armes, he took her infant, and cut it in peeces, and threw it to his dogges for liuerie. It is not possible (as one saith) to vtter in words the

merci-

Reade
more of
these
things in
a booke
called A
complaint
of Eng-
land, and
the Spa-
nish cru-
elties.

mercilesse dealing of Spaniards in India, the
 gastly remembrance whercof is able to daunt
 the stoutest courage. Yet these are the men
 which pretend supporting of the Catholique
 faith. Now, by this tast we may giue a gesse
 how our cup should haue bene tempered, if
 the Lord had suffered them to triumph ouer
 vs, for if they handled these poore soules af-
 ter this maner, which neuer did hurt them,
 nor their religion, how wold they haue han-
 dled vs, which alwayes haue bene enemies
 to their irreligious proceedings: Surely their
 hatred against vs, would haue proued like
 Nebuchadnezzars fornace, seuen times hot- Dan. 3. 19.
 ter then it was before: yea they would haue
 sent vs Rehoboams message, and his mea- 1. King. 12.
 sure, vz. that their litle finger should haue 10. 11.
 bene greater vpon vs then their loines were
 vpon them. And whereas they did burthen
 them with a grieuous yoke, they would haue
 made our yoke heavier: and whereas they
 chastised them with rods, they would haue
 corrected vs with scorpions, if they had tri-
 umphed ouer vs as they made full accompt.
 By this then we may know that the Lord
 loueth vs, (alas a nation not worthe to be
 loued) because our enemies did not triumph

against vs. Blessed be his name for ever.

But doth God loue none but those whom he deliuereth out of their enemies handes? Yes surely, that he doth: for it is no matter how we be overcome of our bodily enemies, so that our spirituall enemies do not overcome vs. For euery Christian hath two sorts of enemies as Dauid had, bodily, and spirituall: our spirituall enemies be our sinnes, and the temptations of the world, the flesh and the deuill which fight against the soule (as S. Peter saith). Now these do often trouble the children of God, rebelling against them, and many times leading the captiues to the law of sinne, yet finally they do not triumph against them, because they do not willingly yeeld them selues to sinne, with delight in sinne, as the wicked do: but they do continually strue against them by earnest prayer vnto God, by hearing the word of God, and by faith in Iesus Christ, they are made more then conquerours in the end, as S. Paule teacheth in his doctrine to the Rom.

By this I knowe that thou fauourest me. &c. Without doubt the Prophet Dauid had neede of many blessings more, which the Lord did not bestow vpon him, but kept them back from

from him, and all to humble him: and yet he did not murmur against God, for the want of them, but gaue him thanks for those which he had already receiued. Although the Lord did not suffer him to take any rest, because of his enemies, yet he praiseth God, because they did not triumph against him, a good lesson for vs to learne. When y^e Lord shal afflict vs with any maner of affliction: as, losse of goods, losse of friends, losse of health, or whatsoeuer else, we should remeber then what benefites we haue still, which we are vnworthie of. Then thus may Gods childre say to God: Though the Papists do molest vs, and speake all euill of vs, though our enemies sake and sift vs, yet they misse of their purpose, and thou doest raise vp friends vnto vs. Though Atheists, scoffers, & worldly beasts do loue at thy preachers, yet thou doest not let them discourage them, whereby we know that thou lovest vs. And hath the Lord taken away thy goods, &c. yet remember that he hath giuen thee leaue to enioy thy sight, thy speech, thy hearing, thy vnderstanding, thy wits, his spirite, &c. all which are more then thou deservest, and more then he doth for euerie one. So we may say for mat.

ters of reformation, although every thing be not in all respects as it should be, and as if were to be wished, yet let vs thake the Lord for these good things we haue. Though the growth of the Church be yet hindred by many ignoraunt Ministers and idle nonresidents, yet hath the Church many good Pastours, and teachers to whom the porter Iesus Christ hath opened the doore, and furnished with singular graces, for the good of his Church. Let vs thanke his Maiestie for them, and not as some do, which for the want of some things, condemne all the things which we haue, because the Church (forsooth) is not so purely purged as it ought to be, therefore we haue no Church no Ministers, no Sacraments. &c. as it please our schismatiques to affirme, and therefore in a mad rage being carried with pride and tempestuous spirites, whose glozie is altogether in condemning their brethren, they cry, separate your selues, come out from amongst the, as though we had nothing left amongst vs, which might be a token of Gods fauour, & loue towarde vs. Ah my good brethren: is this to shew our selues thakefull for that we haue receaued? Shall we acknowledge nothing good, because

all

all is not perfect: we ought to strive orderly, and lawfully (I confesse) vnto perfection if it may be, that Zion may shine in perfect beautie. But in y^e meane while let vs feare, that the Lord for our vnthankfulnessse, and scoynfull contempt will take away those good things which we haue, befoze he giue vs any moze. If we should want nothing, we would ware wātō, & forget the Lord, as David did, who thought whē God had made him strong, he should neuer be moued, and therefore to humble vs, and keepe vs vnder, the Lord still keepeth somewhat from vs.

Psal. 30. 6.

But now let vs see what vse we may make of all y^e hath bene said: we haue heard that y^e Lord doth not onely loue vs, but also that he maketh his loue known vnto vs, by sauing vs from the cruell hands of our enemies: this is no small matter, for the Lord to bestow such loue vpon his enemies, which deserue nothing but his hatred and heauie displeasure. Should not this make vs loue the Lord againe? That we do, will every one be ready to say, but if you loue me (saith our

Ioh. 14. 15

Sauour Christ) keepe my commaundements, how is it now that we say we loue God, and yet for the loue that he beareth to vs and

we to him, many will not leane one iote of their pleasure, no2 any vnlawfull gaine: no2 a haire of their head: by this we may be sure that we hate the Lord. The vsurer, & whozemonger will say they loue God: so will the swearer, and the drunkard say, whē their whole life is nothing, but a warre against God. You pzophane y^e Lords Sabbath, and refuse to heare his word whē it is pzeachēd, and yet you will say you loue God, a spitefull loue. The scoffer at Religion, and euery hypocrite will tell vs that he loue-^h God, o2 els it were hard, when yet they will do nothing that God commaundeth them.

Ioh. 21. 15

If you loue me (saith Chzist to Peter) feede my flocke, to shew, that if Ministers feede not y^e flocke of Chzist, with the fode of their soules, the liuely pzeaching of the word, they loue not Chzist: and yet both ignozaunt Ministers, negligent Pastors, & carelesse non-residents, will beare men in hand they loue God, A cruell loue that suffreth mēs soules to sinke downe to hell with their owne, for whō the Lord Iesus hath shed his bloud. You Magistrats will say you loue God, if you do so indæde, let it appeare in cōtēnaūcing his word when it is pzeachēd, and encouraging his

his Ministers, in refoꝛming his Sabbath, in
 suppressing of lewdnesse, in vpholding of
 goodnesse, and iudging iustly, which if you do
 not, by this you may be sure you loue not
 God. If you loue me, saith Christ, loue one Ioh. 13. 34.
 another, to teach vs, that if we loue not one
 another professing all the same Gospell, we
 loue not Christ, for he y^e loueth him which
 begat, loueth him also which is begottē, and 1. Ioh. 5. 1.
 he that loueth the head, must needes loue the
 mēbers. Now if we delight still in quarrel-
 ling, and contending one with another, in
 censuring, and iudging one of an other for
 toyes and trifles, in spiting, and vbering, in
 mistaking, and misconstruing, in racking
 and rending, of woꝛdes and halfe woꝛdes, if
 we continue still in bitternesse and wzath,
 in mallice and enuie, and will not be content
 to be curteous and louing, and in the bowels
 of tender cōpassion freely to forgeue as God Eph. 4.
 for Christ his sake forgaue vs, we may be 31. 32.
 sure we loue not God. Againe, if you loue
 me (saith Christ) doe good to the poꝛe, which
 you shall alwayes haue with you, and looke
 what you do to them, I will take it as if it
 were done to my selfe: now if we be so
 straight laced against the poꝛe, as we haue

bene, and do not exercise the woꝝkes of mer-
 cy towardeſ them, according to our abilitie,
 how can we ſay that we loue God? I meane
 not to be a pꝛodour foꝝ the idle, and ſlouth-
 full, which can woꝝke and will not, foꝝ they
 ought not to eate, and in Gods name let the
 be dꝛiuen to woꝝke oꝝ be ſeuerely puniſhed:
 foꝝ if you ſhall maintaine ſuch: when time
 ſhall ſerue, they will cut your thꝛoats foꝝ
 that you haue, to make you amends, like Ha-
 nun who cruelly, and ſhamefully entreated
 Davids meſſengers, when of curteſie, and
 goodwill, they were ſent to viſite him, but
 relæue while you may thoſe that are impo-
 tent, aged, ſickly, diſeaſed, and labour hard
 foꝝ their liuing, & would woꝝke if they had
 it, ſee to ſuch I beſeech you on Chꝛiſts behalf,
 and encourage the vertuous and godly a-
 mongſt you, you uſe to ſay, God helpe you,
 haue not for you, a cold almes God knoweth,
 but if God had ſuffered our enemies to tri-
 umph ouer vs, thē we ſhould haue ſaid: God
 helpe vs, we haue neither for you, nor for our
 ſelues, therefore while you haue wealth and
 are able, doe good withall, do not be-lye the
 Lord that hath giuen you both foꝝ your ſel-
 ues, & foꝝ them too, foꝝ in ſuch time you may
 ſpeake

2. Sam. 10.

4.

r^e speake it, that your wordes may proue truer
 e, then you wot of, as it did with Ananias & his A. Actes. 5. 3.
 is wife, who said they had no more left, when
 h^e they had as much more as they sold. Fur-
 y^e thermore, if we be assured that y^e Lord doth
 h^e loue vs in Iesus Christ, we may be bold to
 d^e pray without feare, and not doubting that
 he will heare vs.

Last of all this assurance of Gods fauour,
 should breed in vs a resolution to leaue all
 our odd shifts, and deuises which we vse to
 liue by, and to rely wholly vpon his prou-
 dence, vsing no meanes but good, knowing
 that he which loueth vs, will not see vs want
 any thing that he seeth good for vs. These
 things may trouble vs, but if they do not tri-
 umph ouer vs, by ouerruling vs, the we are
 beloued of God: Striue we then by faith and
 repentaunce against our affections, and in
 the end we shall surely triumph in heauen,
 for the Church can not be triumphant
 in heauen, vntill it be militant
 on earth: Now let vs pray.

D iij



THE SECOND SERMON OF THE AS- SVRAVNCE OF GODS LOVE

Nouember. 21. Sabbath day,

By this I know that thou fauorest me.&c.



The Prophet Dauid careth not what enemies he hath, nor how many he hath, so that God be not his enemy, he regardeth not what the Lord doth unto him, neither how he doth handle him, so that he may be sure he doth it in his loue & fauour towarde him, and not in his wrath, and displeasure: therefore he prayeth, Lord rebuke me not in thy wrath, neither chasten me in thy displeasure, as if he should say, I care not, O Lord, what thou doest with me in this life, so that I may be sure of thy fauour and louing kindnesse.

Psal. 6.1.

This serueth to teach vs, that when any trouble, or affliction shall come vpon vs, we
must

must not so much looke vpon that , and seeke to be eased thereof , as to looke whether we be in fauour with God or no. And being sure of his fauour in his sonne Iesus Christ , to arme our selues patiētly to beare the crosse whatsoeuer it be, because whatsoeuer it is, outward or inward , it is layed vpon vs in loue, not to hurt vs, but to helpe vs forward in the wayes of godlynesse. We will take any thing well at his handes , of whom we are perswaded that he loueth vs, for the assurance of his loue swalloweth vp, and sweetly sendeth downe all the rest: if he teach vs, we take it, if he admonish vs, we are contented, if he reprimandeth vs , we put it vp, if he iest with vs, we are not grieved, yea, if he smite vs, we are not offended, all is taken in good part, because they come from loue, who neuer did hurt his beloued . So God dealeth with vs, his childzen, he teacheth vs when we are ignorant , he correcteth vs when we goe astray , he admonisheth vs when we are unruly, he reprimandeth vs when we transgresse, he threatneth vs when we are stubborne, and he smiteth vs when there is no remedy, but in his fauour and mercy he teacheth , correcteth, reprimandeth , threatneth , and smiteth.

his childzen, that they might not be damned with the wicked world. If he woundeth vs, his fauour is oyle to cure the wounde, if he sendeth floudes, and seas of troubles, the assurance of his fauour is like Noahs Arke to beare vs vp from drowning. If his wrath shall burne like fire, his fauour is water to coole the heate: whereof Diues in hell could not get a drop: if he send sicknesse either of body or minde, the assurance of his fauour is a present remedy, like the brazen Serpēt: if he sendeth sorrow ouernight, his louing fauour shall bring ioy in the morning, and a ioyfull tidings like, Sonne be of good cheare thy sinnes are forgeuen thee. If he chide vs, his fauour that he beareth vnto vs, will not suffer him to chide for ever: if his wrath be kindled against his childzen; his fauour puts out all againe, if he sets vs vp as markes to be shot at, he sets his fauour befoze vs, with the assurance whereof, we are defended as with a shield.

Psal. 5. 12.

When he punisheth his childrē he pitieth them, for he doth not punish them as an enemy, but as a father, therefore Dauid saith, As a father hath compassion on his childrē, so hath the Lord compassion on all those that feare

Psal. 103.
13.

feare him. A fathers anger is rather loue then anger, and his correction is to be compensated rather a loue token, then a punishment: So is Gods anger towardes his children which feare him, and keepe his couenants: and therefore his correction is a loue token and no punishment.

Aske Salomon: and he will tell you so, nay the Lord himselfe will tell you so, if he sinne (saith the Lord) meaning by Salomon) I will chasten him with the rod of men, and with the plagues of the children of men, but my mercy shall not depart away from him, as I tooke it from Saul, whom I put away before thee. Aske Adam and Eue and they will tell you so, for in punishing their first sinne, he wrapped up a blessing within the curse, saying to the Serpent, that the seede of the womā should breake his head, meaning that Christ should weaken the power of sinne & of death, such was his loue that he could scarce punish for loue. Aske David and he will tell you so. The Lord hath chastened me sore (saith he) (belike then he was very angry) but he hath not deliuered me vnto death. Therefore he made his choise to fall into Gods hands, rather then into mens

2.Sam.7.

19.15.

Gen.3.15.

Psal.118.

18.

2.Sam. 24. handes, because (saith he) the Lord is merciful
 14. fall in correcting. Who would not be content
 now to beare whatsoever in this life such a
 a God should lay vpon him? When Iesus
 wept ouer Lazarus, the Iewes said, behold,
 Ioh. 11. 35 how he loued him, yea though he suffered
 death to cast him into his graue the common
 bed of all flesh, yet behold how he loued him.
 So may Gods childzen say, when the Lord
 correcteth, or repproueth, or afflicteth the, yet
 marke how he seeketh vs, entreateth vs, and
 looeth vs, that when we see this, we must
 needes say, behold how he loueth vs. Sechem
 deferred not to doe all that was required of
 him, for the obtaining of Dinah, because he
 Gen. 34. 19. loued her. So when we stand in neede of the
 Lordes helpe, he deferreth not to helpe vs,
 Iudg. 66. 15. because he loueth vs. Dallila said to Samp-
 son, how canst thou say, that thou louest me,
 seeing that thy hart is not with me? thou hast
 mocked me these three times. But who can
 say that the Lord doth not loue his childzen,
 seeing both his hart and his hand is with the,
 and he neuer mockt them? When the Lord
 doth crosse his people, he dealeth with them
 as Ioseph dealt with his brethren, which be-
 cause it is so liuely a resemblance of the
 Lordes

Lordes proceeding with vs, we will a litle
 compare the one with the other: both for our
 comfort and also for our instruction. When
 Iosephs bꝛethꝛē came to Egypt to buy corne,
 Ioseph knew them, and spake roughly vnto
 them, and bare them in hand that they came Gen. 42. 7.
 as spies: so the Lord dealeth with his children
 many times, whē they come to him for such
 things as they want, He knoweth them wel
 inough: but maketh himselfe straunge vnto
 them, and speaketh roughly vnto them, by
 seeming to deny their request, yea sometimes
 by encreasing their sorrow and affliction, as
 Iacob struuing with the Angell for a bles- Gen. 32.
 sing, receiued a blow on his thigh moze then 24. to 30.
 he looked for.

Well, Ioseph turned from his bꝛethꝛen
 and wept, for he loued them, but he kept it
 secret to him selfe a while: so the Lord lo-
 ueth his children, when he handleth them
 very roughly, but he keepeth it sometime se-
 cret for a while. Further, it is sayd of Io-
 seph, that he tooke Simeon from them, and
 bound him befoze their eyes: now all this
 while Ioseph knew his bꝛethꝛen, but they Vers. 8.
 knew not him: for if they had knowen it had
 bene their brother Ioseph which loued them,

36.

no doubt they would haue bozne any thing at his hands. So if we knew our troubles to come frō our ffather which loueth vs, would we not willingly beare any thing at his hands to? Afterward Benjamin must go, the Iacob thought he had bene robbed of all his children, but he found Ioseph, Simeon and Benjamin, & all againe at the last. So Gods children in the end find all, when they thinke they haue lost all. Well, Benjamin goeth, and when he is come, Ioseph reasoneth the matter with them thus, Is this your brother of whom you told me? &c. He knew it well inough, but befoze he could go any further, his affection was so inflamed towards his brother, that he made hast, & sought where to weepe: all this while he loued them dearly, but kept it to him selfe. After all this see a secōd triall no whit inferioz to the former: As they went home, hu and crie came after them for Iosephs cup, which was in pollicie conueyed into their brother Beniamins sack, search was made, they thought them selues cleare, so do we many times iustifie our selues: they did after ward cōdemne the selues, and whē it was found in Beniamins sacke, they were worse apayed then they were before.

Chap. 43.

29.

30.

Chap. 44.

foze. **W**el Benjamin must stay by the reck-
 ning, and answer the matter, this passed all
 the rest: so doth the Lord many times finde
 out sinne by vs, when we thinke all is wel:
 and then things go worse and worse with vs
 (as we thinke): & yet still the feare is grea-
 ter then the hurt. **W**ell, hereupon Iudah
 draweth neare to Ioseph, and said, Let me Vers. 18.
 speake but a word in the eares of my Lord,
 and tels him a long storie of the whole mat-
 ter, from the beginning to the ending, as
 though Ioseph all this while had known no-
 thing of the matter. So we oftentimes in
 the grieve of our hearts powze forth manie
 things, & complaints which the Lord know-
 eth well enough. Chap. 45.
 Now after many trialls, 1. 2.
 it is said that Ioseph could no longer refrain
 befoze all that stood by, but cried, Haue forth
 euerie man from me, which being done, he
 wept, and cryed, so that all heard him, both
 of the Egyptians & of Pharaohs house. And
 at the last his loue breakes forth like the
 morning light, and ouerfloweth after long
 restraint, as a streame (whose course is stop-
 ped) ouerfloweth the banks. Now mark how
 he vttereth him selfe, I am Ioseph (sayth he) 3.
 is my father aliue? but his brethren could not

- answer him, for they were astonished at his presence: full little did they thinke that Ioseph had bene so neare them, they did not once dreame of any such matter, or of anie such man. Euen so the hand of God is many times in the tempzing of afflictions to the godly for their good, when they thinke full
4. little vpon it. But againe (saith Ioseph) I am Ioseph your brother whom you sold into Egypt: (wel fare all good tokēs) come neare
5. I pray you vnto me, be not sad nor grieued with your selues that you sold me, for it was Gods doing for your preseruatiō. Afterward they and their father, and all his house came vp and had Egypt to inhabite: after the like maner dealeth God with his children as Ioseph dealt with his brethren, but after many trials he vttereth him selfe vnto them, he puts them in good remembrance of their iniuries done to his Maiestie: he freely forgiveth them, and giueth them the inheritance at the last, which is more then they deserued, and more then they desired, and more then they looked for, by which they are assured of Gods fauor vnto them. Therefore who will not be content with patience to beare what triall soeuer this our louing God, and mercifull

eternall Father shall thinke good to lay vpon him?

Although Israell were hardly intreated of Egypt, yet God sayd, I will get this people fauour in the sight of the Egyptians, so that when ye go ye shal not go emptie. Now if the Israelites went not away emptie, whē they were in fauour with the Egyptians, much lesse shall we go away emptie frō the Lord if we be in fauour with him: for seeing he hath of his free mercie, without any desert of ours, giuen vs his onely Sonne, how shall he not with him (saith S. Paule) giue vs all things else? Hereupon it came that the Martyrs were alwayes so iocund and merrie, for they were neuer sent away emptie from the barre, from the prison, from the stake, nor frō the fire, but still the Lord filled their hearts with ioy and gladnesse, and euer sustained their soules with the comfortable assurance of his fauour: and so fast as their persecutors condemned them, God iustified them, so fast as they strippt them, their God clothed them: so fast as they tormented them their God did comfort them: whē they impoverished, God enriched: when they frowned, God smiled: when they spoiled the outward

Exo. 3. 21.

Rom. 8. 32.

man, God renewed the inward man: when they wounded, God healed: when they killed, God quickened: and finally when they reiected them, their God receiued them, wherby they were not onely assured that he loued them, but also were encouraged to beare whatsoeuer came for the assurance of Gods fauour, so deare and precious was it vnto them. Therefore Salomon saith that louing fauour is aboue gold and siluer: if the louing fauour of men be aboue gold & siluer, how shall we value the louing fauour of God? which being lost, the whole world and ten thousand worlds cannot redeeme, which being obtained, is better then the whole world. And ten thousand worlds, with all the deuils in hel can neuer take it from Gods children, when they haue once the assurance therof in their hearts, sealed vpon vnto them by the spirit of adoption. I say once againe, whereat, or at what price shall we value this fauour of our God?

When Iob was assured of this louing fauour of God in the beate of his affliction, he was so far from shrinking, or sinking down vnder his burthen, that he said like a valiant souldier, though he kill me, yet will I trust in him,

him. As if he should say, I loue my life well,
 but I loue Gods fauour better, to teach vs
 if we be assured of his louing fauour once,
 we care not what we suffer in this life for
 it, no more then Iob did, for he knew that
 Gods killing would proue a quickning. So
 that all our care and cunning (my beloued
 in the Lord) must be to see the louing fauour
 of God in all our temptations, troubles, and
 afflictions. And then: as Iehoram said to Je-
 hu, when he marched in his furie, comest
 thou peaceably? as if he should say, if thou
 comest peaceably, march as furiously as thou
 wilt. So let vs say to our God, O Lord
 comest thou fauorably? and in loue against
 vs: the come as terribly as thou wilt. Shoot
 thy arrowes, and spend them all vpon me,
 beate me to powder, take all away, and in
 this life do with me what thou wilt, so thou
 doest assure me of thy fauour. So we pray
 in that prayer, which is called the Lordes
 prayer. Thy will be done, but Lord for-
 giue vs our finnes, and then doe what thou
 wilt, deliuer vs from euil, & from the deuill,
 and then tempt vs, or bzing vs into what
 battailes it pleaseth thee. So reasoneth the
 Prophet Dauid likewise, Happy are they

2. King 9.

20.22.

50 THE SECOND SERMON

whose oxen are strong to labour, happy are they which are free from foraine inuasion, and ciuil dissention, which abound with many outward, woꝛldly, and generall benefits. &c. but how if we misse of these outward things? why then, happy is the people whose God is the Lord. So again, in another place he makes the very same reckening, Many (saith he) wil say, who wil shew vs any good, that is, woꝛldly goods, but Lord lift thou vp the light of thy countenance vpon vs. &c. to teach vs, that we must not care what we want so that we may be sure of Gods louing countenance in the Gospell of his sonne Iesus Christ. The woman of Chanaan was content to take many repulses at the hands of our Saviour, so that she might be sure of one graunt: so let vs be content to take many repulses, so that we may be sure of Gods fauour in our repulses. The birth of y^e child into the woꝛld, swalloweth vp all y^e paines, and panges of the mother in forgetfulnesse, which went befoze the birth: so saith our Saviour Christ. So we if after our manifold afflictions and sorowes foꝛ Christes his sake, we bzing foꝛth the assurance of Gods fauour here, and of eternall life hereafter be-

ing

Psal. 144.
last.

Psal. 4. 6. 7.

Mat. 15. 22

OF DAVIDS EVIDENCE.

57

ing dead, let forgetfulnesse deuoure and consume all the rest. And seeing as the Lord in his louing fauour doth thus and thus crosse his children, let patience beare it, let forgetfulnesse weare it, and by this let vs learne to trust in our God another time without fainting, or shrinking when troubles come againe. The wicked blind world takes another course, they cast their eye altogether vpon the crosse, and studie how to be eased of that, with odd shiftings, and many vnlawfull deuises and vngodly practises, but because they see not the louing fauour of God towards them in Christ Iesus, they are ready to sinke downe in dispaire of mercy, and horrour of conscience, like a lumpe of lead in the sea. The Lord in one hand hath fire to burne, & in his other hand water to quench, but he holdeth it behind his backe many times, that at the first it is not perceiued, ne not of his deare children, but at the last they both see it, and feelee the comfort of it, and acknowledge the same, saying with David, By this I know that thou fauorest me. &c. Therefore as the child is glad when his father smileth vpon him, and speakes comfortably vnto him, although he beates him, so let vs be

glad, & reioyce whē our heauēly father doth smile vpon vs, in giuing vs the assurance of his loue, although he doth afflict vs.

By this I know that thou louest me, because mine enemies do not, &c.

Here further we are to cōsider of the prouidence, and wisdom of God, in that he turneth the rage and malice of our enemies to our great good, for by this he assureth vs of his fauour which is the greatest good that is. Thus you see that the enemies of Gods children doe them good against their will, the Lord by his euer watching prouidence so disposing their enterprizes, and working in the hearts of his children: for Gods prouidence doth first worke & bring to passe good things, secondly it permitteth euill things to be done, but then thirdly, it directeth, and ordereth all things both good and bad to his owne glory, and to the saluation of his children. So God turned Adams fall to the manifesting of his owne glory, and to Adams good, for by this meanes, had Adam experience of Gods greater and infinite mercy, and might say, By this I know that thou fauorest me, because thou forgauest me, and didst not suffer the deuill

to triumph against me, so all the slippes, and
 falles of Gods childzen are turned to their
 good, in as much as by them they are made
 moze fearefull of sinne, and moze watchfull
 ouer their wayes, as the child is fearefull of
 the candle when he hath once burnt his fin-
 ger in y^e flame. And S. Paule telleth vs from
 God, that all things shall fall out for the
 good, yea for the best, to them that loue God. Rom. 8. 28
 Now of this point we may make a very ho-
 ly vse. It serueth first to confirme and up-
 hold our faith in the prouidence of God, and
 not to feare the endeouours of the wicked, be-
 cause we see that God doth still dispose of the
 to our good if we be his childzen. Againe this
 may stand vs in good stead, when our affe-
 ctions begin to boyle, in a burning desire of
 reuenge against our enemies, would we be
 reuenged of the? The best way to be reuen-
 ged of our enemies is to pitie their case, and
 to make that profite of them, which Dauid
 did of his, that is, still to looke to God in the,
 the shall we be sure to be no losers, but gay-
 ners by them, whither they will or no.

But here some may demandaund and say,
 Doth God vse to handle his beloued so? or
 may a man be sure of Gods fauour being

beset with so many enemies: and overwhelmed with such heapes of troubles: especially sinne being the cause, wherewith God is prouoked to anger? To which we may answer, that sinne indeede is the cause of all our troubles, but yet whatsoeuer the Lord layeth vpon his childezen here, it is not a punishment of their sinne, for that was discharged by the hellish sufferings of the Lord Iesus Christ, but it is a fatherly correction, from which we are no more freed by the death of Christ, then we are freed from our naturall death. And it is layed vpon vs by our heavenly father for two principall causes, first to preuent sinne, which we might fall into, as presumption, contempt, vnthankesfulnesse, forgetfulnessse of God, and many moe. Secondly, they are layed vpon vs as whistlers to cure and heale sinnes, which we are already fallen into, and this is that which Dauid confesseth, when he saith, before I was afflicted I went astray, but now I keepe thy word, and therefore he saith, It was good for him to be afflicted, that he might learne the statutes of the Lord. And in both these ends of our afflictions, the Lordes purpose is to

32. May vs that we runne not with the wicked

Psal. 119.

67.71.

1. Cor. 11.

32.

wozlo

would headlong to damnatiō, whom he hath
 geuen ouer to them selues. So that troubles Esay. 1. 9.
 and enemies are sent to vs the childzen of
 God as Physicke: and therewith all he sends
 a priuate messenger to tell vs that he loneth
 vs for all that, & it is because he loueth vs, &
 to that end y^e we may be assured y^e he loueth
 vs: & that messenger is his spirite of adoptiō, Rom. 8. 15
 which certifieth our spirites that we are the 16.
 childzen of God. And this being once made
 sure, then all is sure. But now the question A needful
 is by what ordinarie meanes the spirite of a question
 doption doth connay this certificate of Gods
 fauour vnto the harts of Gods childzen in
 their afflictions: for as God doth assure his
 childzen of his louing fauour in Christ Je-
 sus, so he doth it by ordinarie meanes, which
 meanes being not vsed, or neglected, this as-
 surance faileth, and falleth from vs, and no-
 thing remaineth but either a bare scācie float-
 ing in the aire, in stead of a sure faith build-
 ed on a firme foundation, and when trou-
 ble comes, an impatient spirite to beare vp
 the burdē, and when death comes, a heape of
 sorrow, and a heauie waight of despaire to
 presse downe to y^e lowest hells. The meanes
 then by which the spirite of God doth worke

The
 meanes
 whereby
 the as-
 surance of
 Gods fa-
 uour is
 wrought

this assurance in the hearts of the godly is the preaching of the Gospel, which is called glad tidings, because it makes the hearts of the faithful to become joyful, and glad. And S Paule (to put vs out of doubt that the spirite worketh not without the word of God)

Ephes. 6. 17

calleth the word the sword of the spirite, to teach vs that howsoever the spirite of God must beate downe Satan, and cut downe infidelitie, impatiencie, despaire, presumption, and all our unrulie affectiōs, and how-

Esay. 11. 2.

soever it worketh faith, patience, ioy, strength, courage &c. yet all this it effecteth and bringeth to passe by the meanes of the word of God preached, read, heard, marked, and meditated vpon, for as the word without the spirite is but dead to the hearer, so the spirite of God without the opening of Gods wil in his word, doth not ordinarily giue this comfortable assurance of Gods loue. Aske the Prophet Dauid himselfe, who had this comfortable assurance of Gods fauour in affliction, aske him (I say) how he came be it, or how it came to him, and he will tell vs, that by the word of God he came vnto it, for so he saith

Psal. 119.

92.

Except thy law had bene my delight, I had perished in my affliction: for therein he found

many

many gracious promises of his God, both for the punishing of his enemies, for the defending and rewarding of himselfe, and all Gods seruants, & for the forgiveness of his sinnes, which were the cause of all his troubles, and therefore the promise of God he challengeth at Gods hand. Remēber thy promise made to thy seruant, wherein thou hast caused me to trust, vpon this promise of God he resteth and stayeth himself. It is my comfort in my trouble, for thy promise hath quickned me. And when he looked into this booke of God, the storehouse of his promises, there he found also how necessarie affliction was for him he found the causes thereof, and what vse to make of all his enemies, & so through the inward working of the spirite of sanctification, he behaued himselfe at all times accordingly, and therefore when he saith it was good for him that he was afflicted, he addeth, that he might learne the statutes of the Lord, to shew that the godly doe not know how good their afflictions be, vntil they haue learned the statutes of the Lord. And therefore at another time he said, that he was much moued at the prosperitie of the wicked, and had much a do to keepe himselfe

Vers 49.

50.

Vers 71.

Psal. 73.

58 THE SECOND SERMON

13. in an innocent, and byright life, hearing, &
 14. seeing the wicked so farre out of square, vn-
 16. till he went into the house of God, and when
 17. he came into that schoole once, he was taught
 18. by the word, and the spirite of God, what vse
 to make of all: and then he saw how wisely,
 and iustly the Lord ordereth all things in
 the world, to teach vs, that it is impossible
 for vs, to make right vse of troubles, and to
 beare our selues in prosperitie and aduersi-
 tie as we ought, untill we become schollers
 to the word of God, and submit our selues
 vnto the same.

Nowe as the word of God is the meanes
 of this comfortable assurance, so is it not al-
 wayes effectual to worke this assurance vn-
 to vs, except we vse it as it should be vled of
 vs, some think it sufficient to haue it in their
 house, like the talēt hid in the napkin. Some
 thinke it enough to heare it read at church,
 or to reade it thē selues at home: some thinke
 it necessary to be preached, and expounded,
 but not materiall whether they come at the
 preaching or no, like Micah who thought
 himself safe whē he had a leuite in his house:
 some thinke it sufficient if they heare it,
 but they wilbe at their choise whether to be-
 leue

Iudg. 17.

13.

leave it or no : some give credit vnto it, thinking it to be true, & hold that to be sufficient: when they come neither reverently, nor humbly prepared vnto it, but will be at libertie to descant vpon it, and to censure both preaching and preacher at their pleasure, like the proud caulling auditors of Ezechiell, which Ezc.33.32 talked & iested against him when they were amongst them selues, and made as much account of his preaching, as of a fiders song. Some think it sufficient if they heare it once a yeare, once a moneth, or once a quarter : some thinke it sufficient if the word sound in a Church, it is no matter out of whose mouth it come, whether the speaker haue a calling or no calling, but the parish Clarke and the parish Priest is all one to them. But if they haue a Preacher, then all is cocke sure on their side, then they must needs be sure of Gods loue. Some againe thinke the plaine and bare word of God not sufficient to work this comfortable assurance, without a mixture of Rhetorick, Philosophy, Schoole-trickes, Poetrie, profane writers, Greeke & Latin, and merrie iests, &c. as they that crie, Prophecie of new wine, and strong drinke, and if they haue these things clattering about

their eares, then they go away from y^e church as full as a bladder filled with wind. And some againe hold opiniō, that if the preacher stand neuer so litle aboue his hower at any time, it is inough to marre all that went before. And some thinke, that if there be any mention made of Gods iudgements against their sinnes, it is inough to dꝛiue them to despaire, and so quite from the exercises. And many putt off all hearing of the word, or vsing any holy exercises of religion, vntil they be stricken with age or sicknesse, like the foolish Virgins, which putt off all to the last cast. Now all these would be assured of Gods fauour when affliction doth assaile the, yea & thinke themselves sure of it, howsoever the world shall go with them, but they all deceiue them selues. First, they which thinke the bare reading of it to be sufficient, but the expounding & applying thereof to be a needlesse thing, they deceiue them selues: for as reading is a good and holy meanes for the confirmation of faith, and the consolation of the inward man: so without the opening of the word, & applying of the same, this comfortable assurance of Gods louing fauour is not ordinarily wrought, whereby the soule

is

The first
sort.

is brought to rest in the bed of peace. For **Psalm 4.7.**
 prove whereof we are to listen to the voyce
 of God himself which is the best iudge in this
 behalfe. Iob both handleth the case, and de-
 termineth the case very plainly, A man is **Iob 33.**
 stricken with sorow vpon his bed, and the **19.**
 grife of his bones is sore, So that his life cau-
 seth him to abhorre bread, and his soule dain-
 tie meate. His flesh fayleth that it cannot be **20.**
 seene, and his bones clatter, So that he draw- **21.**
 eth to the graue, and his life to the buriers, **22.**
 meanig that his afflictio both of body & soule
 is so extreme, that by meanes thereof he is
 brought to deaths doore. Now see what must
 comfort this man. If there be a messenger, or **23.**
 an interpreter, one of a thousand to declare
 vnto man his righteousness. Then wil God **24.**
 haue mercie vpon him, and will say, deliuer
 him, that he go not downe to the pit, for I
 haue receiued a reconciliation. Then shall **25.**
 his flesh be as fresh as a childs, and shall re-
 turne as in the dayes of his youth. He shall **26.**
 pray vnto God, and he will be fauourable
 vnto him, and he shall see his face with ioy.
 &c. These are great things, and therefore
 Iob saith, that he that should do them must
 be a messenger, he must be sent of God, he

must be an interpreter of the will of God, & a rare man, one of a thousand: therefore a blind reader is not sufficient for these things.

AA.8.28. The Eunuch was reading the prophet Esay

31.33. by him selfe, but he knew not what he read

38.39. untill Philip expounded it unto him: & after that he believed, he was baptized, & he went on his way reioycing. The Naylour was in his desperate dumps, and but in a mad mood, when for feare he went about to kill himself,

AA.16.27 but after Paule had preached unto him the

30. word of the Lord, he believed in Christ, and

32. reioyced that he and his believed in God: for

34. then had he the assurance of Gods favour in Christ Jesus, which he had not before: to shew vs how necessarie the preaching of the word is, for the working of this assurance.

Rom.5.1. To this agreeth also the Apostle S. Paule, for

Rom.10. (saith he) We being iustified by fayth in

14. Christ, haue peace with God, but this faith is

19. wrought by hearing, & hearing by the preaching of the word of God. All which do teach vs, that if we would haue the assurance of Gods louing favour in our troubles, and on our death bed, we must frequent the preaching of the word of God, not because God cannot worke faith without the meanes of preaching,

preaching, but because in his singular wisdom & mercy, he hath appointed this means, and promised a blessing to his own appointment, and to none else.

This meanes being neglected, the comfort is abated, and the assurance is hazarded, our faith is weakened, and the devil advantaged against vs. And this may appeare to be true by the parable of the worldlings, which preferred their oren, farmes, their ploughs, and their families, before y^e feast of the word, not denying it to be good, but they had businesse to do, and they could not intend it, and therefore in the end were shut quite out from the feast of Gods loving favour. This may further be seene in the confession of the Church and Spouse of Christ, which Salomon hath recorded in his booke of Songs the fift Chapter. My beloued (saith the Church) knocked and called, saying, Open vnto me, my sister, my loue, my doue, my vndefiled, for my head is full of dew, and my lockes with the drops of the night, meaning y^e he had daunced long attendance vpon her, as one that standeth knocking without the doores all night, but see what cold entertainment she gaue him, I haue put off my

The neglect of the meanes what it doth.

Second sort.

Mat. 22.

Cant. 5.

2.

Verf. 3.

coate, how shall I put it on? I haue washed my feete, how shall I defile them? her meaning is, she was in bed at her ease, and was loth to rise to let him in, a litle thing stayed her frō rising, but what gat she by her sluggish delaye: &c. Afterward she arose, and opened the doore, but her welbeloued was gone and past, she sought him, but could not finde him, she called, but he answered not.

Verf. 6.

All this is to teach vs that if we would be assured of Christ his loue, and saluation by him, we must seeke it betimes without delay while it is offred vnto vs, for although he knocke now, yet we know not whether he will call againe or no. And besides that, the more delayes we make, the farther are we of from him, and the more vnfit are we to receiue the word hereafter: for when Satan hath so farre preuailed with men that he can bring them to a custome in sinne, in negligence, in slothfulness, or any thing els, what followeth, but hardnesse of hart: and what followeth, hardness of hart but impenitencie: as the Apostle teacheth the Romanes: this would be considered of all, but especially of those men, which haue so many lets and hinderances, that they can not find any

Rom 2.4.

5.

any time for the hearing of the word of God. Thus you see that they, which prolong the time thus of hearing the word preached, and yet thinke to haue the assurance of Gods loue, they do but deceiue them selues.

But (I) misse neuer a Sermon saith one, A third sort.
 I go euery day to the lecture. But deceiue not thy selfe, thou mayest for all that be as farre from hauing that sweete assurance of Gods loue in Christ Iesus, as he that heareth it neuer a day, except thou come both with reuerence and humbleness of spirite, like a young child, tractable, teachable, and willing to be reformed, for the Lord reſteth the proud, and giueth grace to the humble, and as he filleth the hungry with good things, so it is as certaine that he sendeth the rich emptie away, although they come neuer so often. This you see that proud and prophane hearers do likewise deceiue them selues. 1. Pet. 5. 5.
Luke. 1. 53

Let the preacher say what he will (say A fourth sort.
 some) we will neuer beleue him, but doe as we thinke good, well be it so, and know this withall, that as a sicke body which saith to the Physitian, prescribe me what you will I will take what I list, he shall perish. for all

66 THE SECOND SERMON

his Whistis: so you which say, say what you will, we will do as we list. &c. You shal surely perish, and goe to the deuill, for all your hearing, without speedy repentance. For
 Iohn. 3. 18 whosoever belecueth, passeth from death to
 and 5. 24. life, but whosoever belecueth not is condemned already, and the wrath of God abideth vpon him (saith S. Iohn) and thus you see how vnbeleuers deceiue themselves of this assurance and euidence.

A fift
 sort,

Note.

I would heare the Sermon (saith another) but he speakes no Latin, nor Greeke, nor authours. &c. Alas poore soule, if thou wert condēned to dye thou wouldest be glad to see and heare thy pardon in plaine English, and after the plainest maner, that can be, without any tales of Robinhood, or Philosophie, or Poetrie, or any other authours, but thy Princes hand to it, but God must send thee thy pardon, and must set it forth after thy fashion forsooth, & not after his owne manner, that is too base for thee, or els thou wilt none of it, as though God were bounde not onely to saue thee, which wert a condemned & a wretched creature, but to feede thy eares too (forsooth) with fine speeches.

Aske these wise men how their deedes, and euidences,

evidence s, and obligatiōs are made, or how they would haue them made, and they will say make them after the plainest manner, as can be, they care not in how plaine termes and wordes they be, so that they may be thereby assured of their money, houses, and landes. Now the word of God containeth in it the euidence of the faithfull, which they haue to shew for heauen, and this euidence is Gods promise, and Gods childre care not how plainely Gods promises be set downe vnto them, so that they may be assured of Gods louing fauour towardees them in the Lord Iesus.

Note.

I would heare the Sermon (saith another) but I would heare comfortable things, I loue not to heare of my sinnes, & of Gods iudgements, that is a terrible thing: see how cunning men are now a dayes to confin their soules. As though forsooth God would graunt thee the assurance of his fauour, thou dwel- ling still in thy sinnes, or as though thou couldest know how to be discharged by the Gospell, vntill thou didst know wherewith the law hath charged thee. No no: there can be no healing in this case, without a deepe mourning, no, no: any going to heauen, but

A fixt sort

68 THE SECOND SERMON

the high way is to go by hell, and to passe a long by the fearefull sight of thy sinnes, and Gods vengeaunce due for them, and then shalt thou see how much beholding to his Lord thou art for his louing kindnesse, and fauour towards thee in Christ Iesus, by whose stripes he hath healed thee.

A seuenth
fort.

We haue a good Churchman (saith another) and a faire reader and he can tell a good smooth tale in the Pulpit too for a neede.

Ier. 23. 32.

All this may be true, and yet both thou he still farre inough from the assurance of Gods fauour through a liuely faith: for the devils can speake Scripture, & may speake a great while of Scripture too before thou by their speaking shalt be assured of Gods fauour. And so is it with them whom God neuer sent with message of comfort vnto thee for they runne and runne saith the Lord: but I neuer sent them, and therefore bring they no good vnto my people, if no good, the what assurance can you haue by their Ministry who are not sent of God, but intrude themselves for filthy gaine, or vaine glory?

Thus you see how many men deceiue themselves, in abusing the ordinary meanes of the word, and yet thinke to be made as sure

of Gods fauour as any man in the world.
 To his word, & Lord hath annered and ioy-
 ned the administration of his Sacramentes Sacra-
 in his Church, as an outward meanes like ments.
 wise, whereby we are moze confirmed and
 strengthned in the assurance of his fauour,
 to these two outward meanes he putteth the
 inward worke of his Spirite, without the Spirite.
 which the other are to no effect: then on our
 parts is required a liuely faith in Christ Je-
 sus, the purchaser of this fauour and loue
 of his father for vs, and this faith although
 it hath his beginning and encreasing, his
 weakening, and strengthning in this life,
 and her perfection in the world to come, yet
 is it not idle, but working, nor naked,
 but clothed with good workes the fruites of
 faith, so soone as it is begotten: to this insti- 2. Pet. 1. 5.
 tuting faith is alwayes ioyned the sanctify- Gal. 5. 6.
 ing spirite, which worketh by loue, and is Act. 15. 9.
 continually occupied in purifying the hart
 for Christ Jesus, and in applying of Jesus
 Christ vnto the hart of the owner. And thus
 haue you heard both by what meanes the
 Lord doth conuay the assurance of his lo-
 uing fauour vnto his children in affliction,
 & also how we are to vse the same meanes.

70 THE SECOND SERMON

Let vs then diligently and carefully vse
these meanes, and then shall we be effe-
ctually assured of Gods loue and fauour in
Christ Iesus, and being once assured of
that, we may boldly cast downe the gant-
let, & bid defiance to hell and all the deuils
in hell, and make that challenge which the
Apostle Paule doth make in the behalfe of
all Gods children, Who shall separate vs
from the loue of Christ? shall tribulation,
or anguish, or persecution, or famine, or
Rom.8.35 nakednesse, or perill, or sword? As it is
36. written, for thy sake are we killed all the
day long, we are compted as sheepe for the
37. slaughter. Neuerthelesse in all these things
we are more then conquerours through him
38. that loued vs. For I am perswaded, that nei-
ther death, nor life, nor Angels, nor prin-
cipalities, nor powers, nor things present
39. nor things to come, nor height, nor depth,
nor any other creature shalbe able to sepa-
rate vs from the loue of God, which is in
Christ Iesus our Lord. To this Iesus Christ
which hath so dearely purchased this fauour
for vs, to the Father of our Lord Iesus
Christ, which hath so freely bestowed his
fauour vpon vs, and to this holy spirit
which

which doth so comfortably assure vs of this
fauour, three persons, and one eternall
God, be all prayse & glory for ever. Amen.



THE THIRD SER- MON, Nouember 28.

2. Sabboth.

And as for me thou vpholdest me in mine
integritie, and doest set me before thy face
for euer.

The Prophet David by two
sortes of arguments assureth
himselfe, that Gods fauour be-
longeth vnto him, the first is
drawen from his outward es-
tate in respect of the world, which was very
good: in as much as his enemies did not tri-
umph ouer him. The second ariseth from a
view of his owne inward estate, in respect of

God, which was much better, for that the Lord upheld him in his uprightness, and had a continuall care both of his soule and body. The first argumēt of Gods fauor is strong: but being ioyned to the second it is sure. The first is great, but because it is a generall thing and may be given to the vngodly to overcome his enemies (I meane the enemies of his body) therefore Dauid resteth not in that, but searcheth within himselfe, to see if he can finde any inward tokens of Gods fauour: and searching, he findeth two within himselfe, the first was Gods hand vpholding him from falling away from his God, the second was Gods eye alwayes vpon him for his safetie. And hauing found these at home in himselfe, he triumpheth, and blessed God the giuer.

Vers. 12.

So that now the king sheweth what inward token he had receiued of Gods fauour, for God doth more for his children then for the wicked, he speakes comfortable things to the soules of his people. Ioseph loued all his brethren, but Benjamin he loued with a more speciall loue, and therefore he gaue messes of meate to them all, but Beniamins mess was five times so much as the rest, so God giueth

Gen. 43.
vlt.

giueth liberally to all his creatures as a
 good and a louing God, in so much that the Psal. 104.
 earth is full of his mercies, but his loue to 34.
 his elect childzen by Christ, is a thousand
 times more then to the rest, for them he vp-
 holdeth in their integritie and doth set them
 before his face for euer. Gods loue is more
 to men then to beasts: of men, his fauour is
 more to his Church, then to all the world
 besides, for he loueth the gates of Zion more Psal. 87. 2.
 then all the dwellings of Iacob, he hath cho-
 sen that for his resting place, he hath a de-
 light in that, there brake he y bow he knap- Psal. 132.
 ped the speare in peeces, he burnt y chariots 13.
 with fire, yea he wounded euen kungs in the Psal. 76. 1.
 day of his wraath for Zions sake, that is, for 2. 3.
 y loue that he bare towarde his chosen peo-
 ple. Againe, in this visible Church he fauo-
 reth his elect more then the rest, and his lo-
 uing fauour to themward is greater then to
 all the world besides. For Gods Church is
 like a noble mans house, wherein are vessels 2. Tim. 2.
 of gold, and vessels of earth, and his vessels 20.
 of gold are set vp safely, & kept more dainti-
 ly vnder locke & key then the other. Sing vnto Psal. 147.
 the Lord (saith Dauid) sing vpon the harpe 7. 8.
 vnto our God, which couereth the heauen

- with cloudes , and prepareth raine for the earth , and maketh the grasse to grow vpon the moūtaines: Which giueth to beaſts their
 9. foode, and to the young rauēſ that cry. Thus much he doth foꝛ all his creatures, but as foꝛ his ſeruaunts which feare him & attēd vpon his mercies he delighteth in them, and takes great pleasure in the: ſuch pleasure he takes not in the ſtrength of a hoſe, noꝛ in the legs oꝛ ſtature of a man. From all the creatures in generall he deſcendeth to the Church in particular and ſaith . Prayſe the Lord O Ieruſalem, prayſe thy God O Zion. For he hath
 12. made the barres of thy gates ſtrong, and hath
 13. bleſſed thy children within thee . He ſetteth
 14. peace in thy borders, and ſatiſfieth thee with the flower of wheat . But hath he done no moze foꝛ his Church then ſo: Yes that he
 19. hath . He ſheweth his word vnto Iacob , his ſtatutes and his iudgements vnto Iſraell. He
 20. hath not delt ſo with euery nation, neither haue they knowledge of his iudgements.

In the firſt of the Canticles : the Church deſireth to be kiſſed with y^e kiſſes of Chriſtes mouth, that is, to haue moze teſtimonies and tokens of his loue then one, oꝛ of one kind, foꝛ by outward things (ſaith the wiſeman) a
 man

man can not know loue and hatred, because **Eccl.9.1.** all things come a like to all. Therefore saith the Church vnto her spouse, kisse me with the kisses of thy mouth, for thy loue is sweeter the wine, that is, let me haue a continuance of thy fauour towarde me, and many sure tokens thereof, for no pleasure or profit is comparable to thy loue. The kisses of Christ **Cant.1.1.** are his blessings bestowed vpon his Church, his blessings are either tēporall or eternall, corporall or spirituall. His spirituall blessings are of two sortes, either outward or inward. His outward yet spirituall blessings, whereby he witnesseth his loue to his Church, they are the preaching of the word, and the administration of the Sacraments, these be great benefites, and swēte kisses of the Lord our God: but because these are common to the hypocrite which is close and craftie in hart, as well as to the faithfull whose hart is vpight before the Lord, we are not to rest in these outward things, but to search and neuer leaue searching, vntill we finde out the inward kisses of Christ Iesus, which are most sure testimonies of his loue indeed. And those are faith in Christ Iesus, repentance vnfained for sinne, patience in affli-

Gal. 5. 22.

tion, ioy in the holy Ghost, and all the other fruites of the sanctifying spirite, whereof we may read moze in Gal. 5. Every one cannot shew these, but onely he, which hath the spirite of sanctification. Saul had the spirite, that is, some gifts of the spirite, and yet was reiected, but Dauid had the sanctifying spirite, and therefore was not reiected of the Lord, neither did he reiect y^e Lord, but by this was sure of Gods fauour to his soule. If Dauid had bene a king, a conquerer, a man of wisdom, of pollicie, of learning, and of riches, and in all these vncomparable, and had lost his integritie, he had lost his marke of Gods loue, and might haue followed Saul well inough. So if we were rich, wise, and learned, if we were Preachers, Bishops, Prelates, Lordes, Earles, Dukes and Emperours, & haue lost our sinceritie, our zeale, our loue, our faith, our religiousnesse, our godlinesse, a good conscience, we haue lost our markes too, and may follow Saul too well inough for all our outward pompe and glory. On the other side, if one haue enemies, or be in pouertie, disgrace, imprisonment, out of credite with the world, out of liuing, &c. and keepeth a sincere heart, and a good conscience

science in all these things, he may say, and sing too with Simeon, Lord now lettest thou thy seruant depart in peace, if his time be come. They which haue the outward kisses, & not the inward assurances, are like Esaw with his pottage, but without his birthright. But they which haue lost all, but keepe still their integritie, are like Iacob, who lost his pottage but found the inheritance, and the loue of God: for God loued Iacob, but hated Esaw. Many wil say (saith the Prophet) who will shew vs any good? that is any worldly good, but Lord lift thou vp the light of thy countenance vpon vs, and then I shall haue more ioy of heart, then they that haue their corne, and wine, and oyle increased. So now a dayes, many seeke for Gods loue in the common trash of the world, and they run about the world by sea and by land crying, Who will shew vs any credit, any worship, any riches, any offices, any promotions, &c. And some of the Ministerie cry, Who will shew vs any moe liuings, any Deaneries, any Bishopricks, any spirituall promotions, yea & this is the voyce of gaping Courtiers too by report: and if they speed of these & such things, then they are sure (as they thinke)

Gen. 25.
30.

Rom. 9. 13.
Psal. 4. 6.

that God loueth the, as Achab thought himselfe well if he might obtaine Naboths vineyard: but many times it falleth out, that as Dinah while she wandred to see fashions, & sought to feede her fancy vpon the daughters of a strange countrey, she lost her virginitie amongst the sonnes of the country. So some men while they seeke to feede & fill their greedy worme of couetousnesse and ambition with diuerse pleasures & profits of this world, they lose their sinceritie amongst them, and make shipwrecke of faith and a good conscience. And then they go away out of their houses, as Tamar went out of her brother Ammons chamber, with her maidens garment of diuerse colours rent, because she was enforced to leaue her maydenhead behind her. So these worldlings which sometime with Demas followed Paule, but now with Demas embrace the present world, are enforced to go away with their garment of diuerse colours rent and torne: for whiles they will venter through the bushes, and thorns of worldly cares, to get worldly promotion, is it not a miracle if they come out with their zeale not quenched, their courage not abated, their faith not blasted, their loue not

1. Tim. 1.
19.

2. Sam. 13.
18.

not cooled, their knowledge not withered, their humilitie not defaced, their sinceritie not decreased, & the whole garment of pietie and Religion not scratched, torne, and rent in peeces? And then a man may say to them, as Absalō said to his sister, Hath thy brother met with thee? so, hath not $\text{\textcircled{y}}$ world met with them? And no maruell, for if Sise-
 ra looke for any rest, or refreshing in Iachs tent, he shall surely be made naile fast. So if
 any wil seeke for infallible markes of Gods fauour in Sathans tents, and in the worlds tents, or in pleasures tents, or in profits tents, a thousand to one but their sinceritie and godlinesse will be nailefast befoze they come out againe. What wise man will seeke for grapes vpon thornes? or figs vpon thistles? or, for gold amongst old iron? or hony out of a spider? or heate in the ise? So no wise harted Christian wil looke for certain marks of the Lords fauour, in such things as may be markes of his wrath, as well as of his lone. But if these outward and general graces be offred them, they take them, and if they go from them, they go not after them to lose their sinceritie for thē, but thus they resolute with them selues, O Lord my God

Verf. 20.
Iudg. 4. 21

I see that by no outward thing a man can certainly tell whether he be in thy fauour or no: but if thou vpholdest me in mine integritie, and in the studie of pietie, and the true zeale of thy gloze, &c. then I shalbe sure of thy fauour indeede: therfore O Lord if want come, then keepe my faith in thy pzouidence firme and strong, if thou sendest enemies to trie me, keepe my loue sound, if thou sendest sicknesse or aduersitie, keepe my patience entire, if riches and pzeferment come, keepe my zeale vnquenchable, like Lot who when it was not granted him to abide stil in great Sodome, requested that he might go to litle Zoar. And then, although they haue nothing else but the inward testimonie of Gods spirit, they haue inough: for by these inward kisses they are sure of Gods fauour, because a good conscience is a continuall feast to y^e afflicted, & makes merrie at home in the house of the inward man, when there is nothing but warre and trouble abroad.

Gen. 19.
20. 12.

Pro. 15. 15

As for me thou vpholdest me in mine integritie.

This same integritie is like Noahs arke wherein he was pzeferued when others perished.

an rished being without it : it is like the redde
 02 thid , which the spies of Ioshua gaue to Ra-
 ri. hab, it was as a charter wherby she claimed
 ue her life when the rest were destroyed which
 of had not the like. So is this integritie, of smal
 nt reckning (I confesse) with the men of this
 ice woꝛld , which thinke that there is no other
 to heauen but earth , but as Rahabs thid was
 est better to her then all her goods and substance
 ice when the sword came : so this is better to
 pe Gods childzen then al the woꝛld when death
 en come . If they haue this within , they care
 eat not , nay they neede not care what can come
 tle without . If Sathans buffeting come , this
 ng is a helmet of pꝛofe , if Sathans darts flye
 pi out, this is a shield to quench them, if flouds
 ard of crosses come to carrie vs awaye , this is
 use a boate to beare vs bp : if all the woꝛld cast
 afire and filth in our faces , we are neuer a
 use whit the moꝛe deformed, but still beautifull
 ing for all that, for the Kings daughter (saith Sa-
 omon) that is , the Church of Christ , is all
 glorious within.

Psal. 45. 13

in In mine integritie. What should Dauid
 ke meane by his integritie ? that he is without
 pe sinne ? no , not so , for he saith in another
 the place , in sinne he was conceiued , and in ini-

Psal. 51. 9.



quitie was he borne, and in another place he
saith, that he could not number his sinnes,
and therefore prayeth vnto God, to keepe
Psal. 19. 12 him from presumptuous sinnes, and to clese
13. him from his secret faults, therefore that is
not his meaning, neither can it be his mea-
ning, because he speaketh by the spirite of
God, which in diuers other places doth tell
Ier. 17. 9. vs, that no man is without sinne. Who can
1. Ioh. 1. 8. say my hart is cleane, saith one? And whosoe-
uer saith he hath no sinne deceiueh himself,
and there is no truth in him saith another,
and therefore that cannot be his meaning,
and if he should say so, we are not to beleue
him in this point. But when Dauid speaks
of his integritie, and vprightnessesse, or inno-
cencie, he meaneth that he is guiltlesse, and
free from that which his enemies did most
maliciously charge him with all, so that it
hath alwayes respect or relation vnto some
particular matter, wherewith he is charged
by men, or to something that is in cōtrouer-
sie betweene him and his aduersaries. As in
Psal. 7. 3. the 7. Psalm the 3. verse. O Lord, if I haue
done this thing, if there be any wickednesse
in my handes, that is, if it be true that I am
accused of. &c. if euer I were guiltie of se-
king

What is
ment by
integritie.

king Sauls hurt, with which some did charge me. Iudge me O Lord, according to my righteousness, and according to mine integritie that is in me. 8.

Here in this our text, it signifieth two things. First, that there was no cause in the world, why his enemies should triumph against him: for the Lord had kept him free from that, which they accused him of. Secondly, it importeth that his hart and affections were still sound, and not moued to seeke reuenge vpon them, although they had geuen him great and iust occasion so to do.

If we take it the first way, we may very well: for it is a speciall token of Gods fauour, and a notable meanes of comfort, when the Lord doth keepe vs free from the vniuersall accusations of the world, or when we are not guiltie of those things, which y wicked may at any time charge vpon vs, and the doctrine is this. That the best way to stay vs in time of trouble, and to keepe our patience inuincible, is to looke in for a good conscience, and see that we be falsely accused, which if we finde, then all goeth well, and we are merry at home, howsoeuer the world shall say or do abroad, for still I say with Salomon that a

good conscience is a continuall feast.

Mat. 5. 11.

Oh if it were true (thou sayest) it would neuer græue thee, nay then it might iustly græue thee if it were true, which is reported against thee. Wilt thou be græued to be blessed: then be not vexed and moued out of order, when thou are slandered, for blessed are ye when men reuile you, and persecute you, and speake all manner of euill saying against you falsely for my sake, saith our Saviour Christ. Oh this is a speciall fauour of God, when we can without checke of conscience appeale to God in our owne hearts, and say, Thou O Lord knowest my innocencie in this point. But thy spirit (boyling still in a desire of reuenge) wil say, oh but it is good to teach such a one, to vse his tounge better another time. Indæde in some cases it is good so to do, as when a mā's publique Ministry, or the Magistrates gouernment is by his meanes defaced, but there is no cause for thee to be so out of quiet, or to rage, & storme as thou doest, defend thy good name in a good and Christian sort, and be thankfull to thy God, which hath kept thee free from that offence, that thou mayst say as Dauid said. As for me thou vpholdest me in mine integrity.

If we take integritie for a sound hart, free from reuenge, it ministreth no smal profite, and instruction, for the king although his enemies had so vexed him, and had thzowen so many slaunderous reportes, and reprochfull speeches against him, yea all their trecheries and conspiracies notwithstanding, yet he thanketh God for that he did not seeke to reuenge againe, but reioyceth that the Lord kept him in the soundnesse & vprightness of his hart.

A notable blessing of God, and a sure token of his fauour vnto vs, whensoever we shalbe afflicted, or any way molested, if we finde our harts sound, and our affections to be settled within vs, if we can say, Lord, laye what crosse thou pleasest vpon me, let men speake their pleasures of me, & inuent what they can, let the call me by what names they will, and iudge me at their pleasure, so that thou keepe my hart sound I care not, for if I haue all the goods in the world, and not the integritie of my hart, I am but in a mad case And therefore O Lord, my God, if thou wilt needes raise vp enemies against me, yet O Lord, graunt me that my hart may be entire, sound, and vpright, and then raise

A good meditation.

G iij

vp what enemies thou wilt. Then I shal be
 sure to speake nothing proudly, nothing
 baynegloziously, nothing impatiently, no-
 thing vncharitably, nothing distrustfully,
 & nothing against thy gloze, for if I should
 do so, alas what should I get by it? I were
 the as deepe in sinne as they. No Lord, I am
 content to referre the whole matter to thee,
 for although I am falsely charged in this,
 yet it is thy goodnesse and fauour, which dis-
 vphold me, for if thou hadst let me goe af-
 ter my owne will, then I had bene guiltie
 indeede. And although in this I be innocent,
 yet I know my selfe to be guiltie of many
 things as vile as this, which they know not
 of: and that is also of thy mercy and good-
 nesse towarde me poore wretched creature.
 And as for them thou hast set them a worke
 to try me, it is thy doing O Lord, though
 they haue no such purpose, neither know
 they so much, yet by thy grace, I am so per-
 swaded, and if thou didst not keepe me from
 falling, I should be as wicked as they are.
 If we would but enter into this meditation
 with our selues as in the sight of God, then
 should we put vp many things more the we
 do, and not bere one another, yea eate vpon

Note.

one

one another at law as we do. Neither would we do so I am perswaded if we did thoroughly vnderstand the pollicies and slighes of Nathan, for he is very busie to raise by enemies against vs, and then he is as busie to stirre vs vp to reuengemēt: what? wilt thou put vp this at his hands? &c. then hath he that he would haue, for while he sets vs one to hunt another, in the meane time he hunteth vs all and therefore let vs pray to God to keepe our harts sound and vpight.

If we did but consider on the other side, what daunger our enemy is fallen into by bering of vs, when we giue him no cause, we would be so farre from reuenging, that we would rather pitie him and lament him, and pray for him, as our Saut. our Christ did for his enemies, Father for- Luke. 23.
giue them they know not they doe. And as 34.
Heauen did for his, Lord laye not this sinne Act. 7. 60.
to their charge. For well may Alexander the Copper-Smith do Paule much hurt, but the Lord will reward him according to his 2. Tim. 4.
workes. And the same God wil no doubt see 14.
our causes redressed in his good time.

And if it do come to this point that we be afflicted or wronged any manner of way

whatsoever : the last remedy is to say, Lord if I must needs be thus handled, or if thou wilt needs take away my goods. &c. thy will be done. onely keepe my hart vpright before thee, and put my affections in order, and giue me grace that I may be content and put it to thee O Lord, for I had rather haue all the world against me then to haue thee against me : so long as thou louest me, I care not who hate me.

Pro. 14. 13

Oh but if I should follow this counsell thou wilt say, the my enemy will laugh and reioyce, and insult ouer me, I will neuer beare that. No, I warrāt thee, and if he doth laugh at thee, it is but frō the teeth outward, for saith Salomon to the wicked there is sorrow euen in laughter, he will not tell thee what is within him, if thou didst, or couldest see into him, thou shouldest see that, that would make thee to pitie him, and euen shed teares for him. We can not be better reuenged of our enemies, then to let them see how little they preyale against vs, and how little they moue our patience. For as there is no such greef to a iester or a iugler, as when he doth see that with all his iesses and foleries he cannot moue mirth nor change the countenance

tenaunces of them that heare him, and see him: so there can be no greater torment to a wicked and a malicious enemy, then to see thee no whit greued, no2 moued, at his mallice against thee, but that thou do so beare his iniuries as if there were none at all, for thy aduersaries purpose is to anger thee, and to d2iue thee into thy dumpes, which if he cannot bzing to passe, then is he chafed and bered ten times moze then he was befoze.

Wherefoze saith the Apostle, Let vs not be o- Rom. 12.
uercome with euill, but ouercome euill with
31.
goodnesse, to teach vs that good is stronger then euill, and what is it that we desire, but to ouercome our enemies o2 rather the euill that is in them: the we must do it with that which is contrary to their euill, and that is goodnesse, as fire is quenched not with fire but with water. If the thy enemy be vaine, glorious be not thou so too, but be lowly giuing glozy to God, if he be puffed vp with pride, be thou of an humble spirite, if he boast himselfe, abase thou thy selfe: if he curse, blesse thou, if he be hoate, be thou cold, if he blaspheme, doe not y so. but reproue him in good wordes, & if he be mad, be thou stayed, & so doing y shalt in the end both weare him,

weare ye him. and stay him too. And whē they
 see this it will cut their very hart strings a-
 sunder, and then thanke thou God for that
 he hath vpholdē thee in thine integritie. For
 Sathan whō they serue hath not such a spite
 to our welth, our learning, or our cunning,
 or credite (though he loue none of all) as he
 hath to our godlinesse, & the graces of Gods
 spirite in vs. Was it Iobs wealth that Sa-
 than so much enuied? or did he so sift him as
 he did, because he was a rich man? nothing
 grieued the deuill so much, as to see Iob still
 continue in his vprightnessesse, and when he
 made him blaspheme and curse the day of his
 birth, thē he left him, for he careth not great-
 ly how rich men be, so that it be not in god-
 linesse, nay he will helpe them to gather ri-
 ches & learning, and credite. &c. if he see that
 therewithall they may gather more sinne,
 and he may gather them to hell, as he was
 content, yea and ready to make Adam eate
 one apple more, when he had inough before,
 because he knew not els how to set God and
 him at enimitie, which were before at vni-
 tie. Now when Sathan shall thus sift vs, as
 no doubt he doth, and will sift vs as wheat
 is sifted (saith Christ) let vs thē looke to our
 faith, & pray y it may not fayle: then shall he

Iohn. 1. 8.

Iob. 2. 3. 4.

Gen. 3. 3.

Luk. 22. 31

his instrumētts haue their labour for their trauel, whē we shal haue y^e assurāce of Gods fauor he vpholding vs in our integrity, which God graūt for his mercy sake. The Papists taught men to know whether they stood in the state of grace or no, by many toyes and deuises, as by going on pilgrimage hither and thither, by offering to this stocke and to that blocke, by going to shrift, and by taking absolution at a balde Priestes hand, by saying their scinte of Pattērs and beads, by keeping of their dayes and houres, and a number of such odd deuises: but they were all deceiued, because this was of the devils inuenting, for indeede by these things men were sure of the devils geace, but not of Gods grace. But if we would know whether we stand in the state of grace or no indeede, here is a triall, if we finde Gods spirite by the preaching of the Gospell subduing the corruptions of our harts, setting our faith in Gods promises, through Christ Iesus, and vpholding vs in our integritie, when by course of nature we should fall into iniquitie, then be we in the state of grace indeede, for thus did David assure himselfe of Gods fauour, and so may we, if we will watch our selues as David did.



THE FOVRTH SERMON.

Decemb. 5. 3. Sab.

As for me thou vpholdest me, &c.



¶ these words we are to note further, that the king doth not say simply, I am vpholden, or I haue kept mine integritie, but he saith, thou O Lord hast vpholden me, and doest vphold me, where we may obserue, that though Dauids heart was sincere, and sound, and vpright before God, free from his enemies vnjust accusations, and free from all desire of reuenge: yet all this was giuen him of God, It came not to him by nature to teach vs that of our selues we are not able to keepe our selues, but God must and doth vphold vs in our brightnesse, or else we fall as others do, and therefore we must craue this grace of God, that he will keepe vs, and defend vs
with

with his holy spirit.

There hath bene a great controuersie betwene the Papists and vs (euer since the abomination of desolation stood in the holy place) about this point. They (intending to iustifie them selues with the Lawyer in the Gospell) say, This haue we done, and that can we do, affirming that it is in the power of man (which is but dust and ashes) of himselfe, and by him selfe, to repent when he will, to beleaue when he will, to obey God when he will, and to vphold them selues in their integritie. And to make their matter good, they say, we haue the grace of God giuen vs, to obtaine the grace of God by our own power. Where you see they speake flat contraries, if they had grace to see it: for if y grace of God be giuen vs, then we haue it not of our selues: if we haue it of our selues, then is it not giuen vs of God. Againe if we be vpholden by the grace and fauor of God, then we vphold not our selues: if we haue this power of our selues, then not of God. Thus they speake contrary to them selues, and are deuided in their owne speeches, like the kingdome of Sathan, which is deuided in it self that it cannot stand. And to speake the

truth, they speake confusedly they know not what, because Babel, that is confusion, is fallen vpon them, as vpon those men which would presume by their owne endeouours without God to climbe vp into heauen.

Now on the other side, we hold, that we can get nothing but by the helpe of God: and we admit no first grace, but if the grace of God be in vs, it is giuen vs of Gods spirit, not gotten of our owne power, and this we proue by the word of God. God worketh

Phil. 2. 13. both the wil and the deede, saith the Apostle to the Philippians. Of our selues we are not able to thinke a good thought, saith y^e same Apostle to the Cozinthians, and therefore he demaundeth of all flesh, What hast thou, that thou hast not receiued? as if he should say, nothing: If therefore thou hast receiued it, why dost thou boast as though thou hadst not receiued it: Aske S. Iames, and he wil tell vs, that euery good gift, and euery perfect gift, is from aboue, & commeth down from the Father of light. As if he should say, from whomsoever euill doth come, yet all goodnes commeth from God. Aske Abimelech, and he will tell vs, that if God had not kept him he had kept Abrahams wife. Aske Peters sal,
and

Gen. 20.

and that will tell vs, that if we stand by our selues, we shall fall, although we were as strong as Peter. Aske Ieremie, and he will tell vs that the heart is deceitfull, & wicked about all things: yea and though it be bozne and bzed, and bzought vp with vs, and we haue daily familiarity therewith, yet we can not know it. Therefore, if none can know it, much lesse can any refozme it. He that knoweth it can refozme it, and doth refozme it, where it is refozmed: but that is y^e Lord which searcheth the heart, for so it followeth in the next verse, I the Lord search the heart Ier.17 9. and trie the reines. Aske Moses and he will 10. tell vs, that the thoughts of mans heart are Gen.6.5. euill continually, as if he should say. If they be good at any time, that is not of man, but of God. Moses him selfe being in prayer, must haue his hands holdē vp by Aaron and Hur, if Moses were not able of him selfe to hold vp his hands in prayer, much lesse was he able to hold vp his heart in prayer. What doth this teach vs, but this, that if we were as zealous as Moses, yet God must hold vs vp, or else we faint.

There are but two things required of euery one. The first is, to become holy. The

26 THE FOVRTH SERMON

Ioel. 2.

second is, to continue holy, to conuert and turne into the wayes of God, and to continue in the waies of the Lord: now both these are of God, and not of our selues. Of the first the Prophet Ioel speaketh whē he saith, Turne thou vs ô Lord, and then we shall be turned. As if he should say, Except the Lord do turne our hearts, we shall neuer be turned vnto him, for of our selues we cannot. How farre & how long had S. Paule walked in the way of persecuting the Christians, if the Lord had not stayed him by the way? When would Saul haue become a Paule, if the Lord had not changed his name and altered his nature? When would so naturall a persecutor, haue become so holy a professor, if the Lord had not called him? And when he was conuerted, who kept him from falling backe againe? My grace (saith the Lord) is sufficient to vphold thee. The spirit of the Lord is therfore called by the Prophet Esay, the spirit of wisdom, and vnderstanding, the spirit of counsell, the spirit of courage, the spirit of knowledge, and the spirit of the feare of the Lord: to teach vs, that if we haue holy wisdom, vnderstanding, or counsell, or courage, or knowledge, or the feare of

God.

God, we haue them of Gods spirit, and not of our selues. When God gaue Saul a Princely spirit, he spake like a king, but when his spirit was departed from him, he spake like a clowne and not like a king. Therefore Sa-
 1 King. 2.
 lomon prayeth vnto God for a wise and vnderstanding heart, to teach vs, y^e we haue no such thing of our selues but from aboue. The very phrase of the Scripture, & Dauids manner of speaking doth teach vs no lesse. Thou vpholdest me (saith David) yea euē me thou vpholdest. Now David we know had many singular, and excellēt graces of God, and yet God must vphold him, that is, hold him vp from falling: what doth this argue but thus much, that we are subiect to falling even the best of vs. Therefore in the 15. of Iohn God Iohn. 15.
 is compared to a husbandman, and in the 5. of Esay. 1. verse, & in diuers other places of Esay. 5. 5.
 Scripture his Church is compared to a vine, which though it be most fruitfull, yet is it most weake, and must be purged by y^e Lord, that it may be fruitfull, & must be vpholden Iohn. 15.
 by the Lord, or els it will fall to the ground. This doctrine hath a double vse for our selues. First it serueth for our comfort, if we be the seruantes of God, for albeit we be

compassed about with many weaknesse, & assaulted with infinite temptations on every side, yet the Lord whom we serve doth & will uphold vs. If at any time he doth let vs fall, it is to teach vs that we cannot uphold our selues, but that we stand by him. But assuredly though we fall daily, yet he will so uphold vs if we relye vpon him, that we shall not fall finally from him.

If he taketh all his graces from vs (as we thinke) at any time, let vs know that he doth it for no other purpose, but that we might know our selues of our selues to be but naked, and so might begge all of him againe. Therefore, whatsoener we want, let vs seeke it at the hands of God, that giveth to them which want: when we feeble any weakenesse in vs, or any sinne strag, let vs beseech the Lord, to uphold vs. Do not say, I can, or I will do this, and that, I will beleue, and repent when I list, no, for if the Lord by his grace and fauour doth not uphold thee, thou shalt do nothing but fall from him. Faith is y^e gift of God, therefore pray, Lord increase my faith, and Lord helpe my vnbeleefe. A reformed hart, and holy affections be the gift of God, therefore pray with David, Create in me

Phil. 1.

Psal. 51.

me

me O Lord a cleane hart, and renew a right spirite within me. The loue of wisdom is the gift of God, therefore pray. Apply my hart vnto wisdom. To vnderstand the wil of God in his law, is the worke of God, therefore pray, O Lord Open my eyes that I may see the wondrous things of thy law. To set light by vanitie, that is by vaine things and vaine persons is the worke of Gods grace not of nature, therefore we must pray Turne away my eyes from beholding vanitie. What should I say moze: Let vs beseech the Lord our strength to vphold vs in our integritie, & he wil vphold vs, so farre as shal make for his own glozy, and our owne saluation, and what would we desire moze: And this we must desire: for els we cannot stand but fall. Secodly, this doctrine serueth to humble vs, and may be a preseruatiue against pride, the vse of it is at all times; but chiefly when we begin to waue proude of any good thing, which the Lord doth worke in vs, or by vs, which indeede is our corrupt nature. And likewise when we insulte ouer our weake brethren, both which are our faultes.

When such thoughtes and temptations come to fasten vpon vs, let vs thinke, that if

is the Lord by whom we stand, and of him it is that we are that which we are, and if we be proude therof, he may and can take away our hold, and we shall fall, and our honour shall lye in the dust.

Rome was sometime a famous Church, the beloued Spouse of Christ Jesus, and a daughter of the most high, but for her pride, God let her fall, and hath now giuen her a bill of diuorcement.

Eze. 16.3.
4.5.&c.

Of England it may be said, as it was said of Ierusalem, our habitation & kinred is of Canaan, our father an Amorite, and our mother an Hittite. In our natiuitie our nauell was not cut, we were not softned with water, nor seasoned with salt, nor swaddled with cloutes, no eye pitied our case, we were cast out into the open field to the contempt of our person. But the Lord of mercy and compassion passed by vs, and seeing vs euen polluted in our blood, yea in our owne blood, said in great pitie, and compassion vnspeakable, Thou shalt liue. He caused vs to multiply as the bud of the field, he hath bestowed excellent ornaments vpon vs, our breasts are fashioned, our haire is growen, whereas we were naked and bare, behold further, our

time

time is as the time of loue, he hath spread his
 skirts ouer vs, and entred into a couenant
 with vs, and we are become his, & he is be-
 come ours. He hath washed vs with swete
 water, & annointed vs wth oyle of gladnesse.
 He hath clothed vs with broidered worke, he
 hath shod vs with badgers skinnes, and gir-
 ded vs with fine linnē, and couered vs with
 silke. He hath decked vs with ornaments &
 put bracelets vpon our hands, and a chaine
 about our necke. He hath put a frontlet vpon
 our face, eare rings in our eares, and a
 beautifull crowne vpon our head, he hath fed
 vs with fine flower, honie, and oyle, he hath
 made vs very beautifull, and hath caused vs
 to grow vp to a kingdome, in so much as our
 name is spread among the heathen for our
 beautie, which the Lord hath set vpon vs.
 What should be said more? In a word the
 Lord hath compted nothing so costly or so
 deare for vs, nay what could he do more for
 his vineyard y^e he hath not done vnto it: but
 what of all this? shal we bragge of our orna-
 ments, and be proud of our iewels? no: but
 let vs serue the Lord our God with feare, &
 reioyce vnto him with reuerence, for if we
 shall trust in our beautie, and play the har-

Esay. 5.

Eze. 16. 15

16.

Vers. 35.

1. Cor. 10.

lot, because of our renoune, if we shall take our garmets, and decke the high places with diuers colours, if we shall abuse the riches of Gods mercy, what then? Then heare the word of the Lord **Wharlot**. Thus saith the Lord, because thy shame is powred out, and thy filthinesse discovered through thy fornication with thy louers, I will therfore iudge thee after the manner of harlots, and murderers, & I will giue thee the bloud of wrath & ielousie. I will giue thee into thy enemies handes, and they shall strippe thee out of all thy clothes, and thy faire iewels, and leaue thee naked and bare. Therefore let him that thinke he standeth, take heed least he fall, but let vs make an end of our saluatiō with feare and trembling, not fearing least we should fall from our election, & lose our saluatiō, but least we fall from our integritie and lose our manifold blessings, for want of sober vsing of them.

But this is in generall, let vs goe more particularly to worke. Haue any of vs here present, any knowledge more thē he had, or more then others haue, or wisdome, zeale, or faith, or loue, or patience, or any grace, whatsoeuer, let vs not be proude of them, because

because God gaue them, and God can take them againe. If any of vs do stand vpight, and walke in honestie, when others doe fall, let vs not insult ouer them, as the maner of some is, to vpbzaide honestier men then them selues by faultes done fourtie yeare since, and the law fully satisfied for them, and yet this is y^e maner of pzophane Atheists; which know neither God noz them selues, to cast the old ragges and sozes of the seruants of God in their face, to make the and their profession, I meane the Gospell odious in the eyes of the world, and such as them selues are. And for no other cause but because they will not runne with them to y^e same excesse of riot: and euē as Esaw hated Jacob because of the blessing wherewith God had blessed him, so doe these men hate their bzethjen because they are better then them selues, and seeke to haue them and their wayes reformed according to y^e word of God. Is it thinke you a small matter thus to quench, or to grēue the spirite of God in any of our bzethjen? doe we stand by our selues? shall we neuer fall? (1) we neuer fall our selues? what if the Lord shall pull the staffe of his grace from vs: then we shall fall with shame

Note that

Gen. 27.

Psal. 52. 1.
3. &c.

inough and then others shall insult ouer vs,
and reioyce at our fals, as we haue reioy-
ced at their faults. For further pzoofe wher-
of, let vs heare what the holy Ghost saith to
such kinde of persōs in the 52. Psalme. Why
doest thou boast thy selfe in thy wickednesse,
O man of power? the louing kindnesse of
God indureth daily, as if he should say, thou
thinkest thy selfe a iolly fellow, and takest
pziue in thy wickednes, as though thou were
a great man of power and shouldest neuer
come downe, and because God doth suffer
thee from day to day waiting for thy repen-
taunce, thou thinkest, either that he cannot,
or dare not, or that he will not meddle with
thee, but now see thy selfe in thy colours, and
then iudge what cause thou hast to bragge
it out as thou doest against all the world,
what art thou? what goodnes is in thee? Thy
tong imagineth mischief, & is like a sharpe
rasor, that curteth deceitfully. Thou doest
loue euill more then good, and lyes more the
truth. Thou louest all wordes that may de-
stroy. O deceitfull tong. Now see thy end.
So God shall destroy thee for euer. He shall
take thee and plucke thee out of thy Taber-
nacle, and roote thee out of the land of the li-
uing.

uing. The righteous also shall see it, and feare,
 and shall laugh at him, saying, Behold the mā
 that tooke not God for his strength, but tru-
 sted vnto the multitude of his riches, and put
 his strength in his substance. But I (saith Da-
 uid) shalbe like a greene oliue tree in the
 house of God: for I trusted in the mercies of
 God for euer and for euer. But some will say
 this is spoken against the wicked sort of the
 world, but I haue, moze grace, & moe graces
 of God then they haue: all the world cannot
 detect me of such vices, therefore I may be
 moze bold to speake my pleasure of others
 then they may. But deceiue not thy selfe:
 thou seest a child, while he will runne vp &
 down to shew his new clothes, he stumbleth
 euen vpon his clothes, and catcheth a fall, &
 seeing himselfe downe, and his clothes soiled
 in the dust he crieth lowder at his fall then he
 crowed befoze at his new coate: so God hath
 put many excellent graces vpon thee, thou
 crowest at the sight of them, as Nebuchad-
 nezzar did at the sight of his pallace, & like
 a foole thou art in admiratiō of thy selfe, till
 thou stumblest euen vpon thy owne gifts, &
 when thou art downe, thou which befoze
 didst crow like a foole, doest then crye like a

Simile.

Plal. 75. 6.

7.

child, especially because thou seest thy excellent graces, enē thy coate of diuers colours, stained and soiled with thy fall, be not there, soze proude of thy giffes, noz insolent ouer thy weake bzother, for God vpholdeth thee, & God can set him vp, and cast thee downe: for promotion (saith Dauid) commeth neither from the East noz from the West, but God is Judge, and he setteth vp one and pulleth downe another. Thinke we vpon this, and it will humble vs: who would haue thought that Dauids holinesse should haue bene so stayned in the puddle of uncleannesse? Who would haue thought that Salomon his wise, dome should euer haue bene w2apt vp in the follie of women? Who would haue thought that Sampsons strength had slept in the lap of weaknesse? Who would haue thought that such a valiant souldier as Peter was, would haue proued such a coward as he was afterward? what do all these but crye with one voyce, take hēde how you walke, for it is God that vpholdeth. How many Judges haue come downe from the bēch to the barre? how many prisoners haue gone vp from the the barre to the bench? how many Dukes, Earles, Lordes, knightes, and Gentlemen,

how

how many I say both honorable & worship-
full, wise and learned, stoute and valiant,
have bene pluckt from their places of honoꝝ
and dignitie, like vntimely fruite from the
tree: and bene brought, some to the gibbet:
some to the scaffold, and some to perpetuall
imprisonment: & what haue they there con-
fessed but thus much, while God vpheld vs
we stood, and for want of grace we fell. Ther-
foze let no mā reioyce at our fals, for if you
stand, God doth vphold you, and if he do not
vphold you, you shal surely fall. Haman was
never so high in the kings fauour, but at last
he was as high on his owne gallowes. Mor-
decai was neuer so neare the point of death,
but at last he was aduanced to great honoꝝ.
Iudas once thought much with another, for
bestowing a box of ointment moze then nee-
ded (as he thought) vpon Chzist, at last he
knew that him selfe had taken moze then he
ought by thirtie pence, the pꝛice of innocent
blood. The swelling red sea was once deu-
ded in sunder, which befoze thzeatned pꝛe-
sent death to any that durst go into it. The
Sunne which runneth his course as a swift
giant, did once stand still. The rauens did
once feede Elias. The dogges bellies were

once a grave for Iezabell. The fire which by nature consumeth all, had once no power ouer the haire of a mans head. The lice, and the flies did once preuaile against a kinges power. The hungry Lions had once no power against Daniell. Little naked Dauid, did once giue great armed Goliath the ouerthrow. There was once a song of Sauls thousand, and Dauids ten thousand. And what was once, which may not be againe if God will: Therfore let no man be proude of that he is, but let him remeber what hath bene, and what may be, and that none vpholdeth from falling but God.

Thou vpholdest me (saith Dauid.) Think we vpon this text when we see the hand of God in iustice vpon any malefactor: we run out by troupes to see some executed, some whipped, and some to be some other way openly shamed: we see them, we talke of the, we wonder at them, and so we forget them. But if we would then take so much paines, as to lay our inside to their outside, that is, our owne faults concealed in Gods mercie, with their faults reuealed in Gods iustice, we would the pitie their case, and feare our selues: we would pray for them, and for our selues,

selves, we wold humbly thanke God, which
 by his grace had kept vs from falling. For if
 the Lord in mercy should not vphold vs, we
 might be theues, or martherers, and com-
 mit any wickednesse as well as others. And
 this let vs know, that the Lord doth but pick
 them out to preach this vnto vs, that except
 he vphold vs we fall, and except we repent
 we shall fall. Thou vpholdest me (saith Da-
 uid, both a king and a Prophet) and there-
 fore both mightie and learned, to teach vs
 that there is none so great for liuing, so high
 for authoritie, nor so excellent for learning,
 but must depend on God, and trust in God
 for all these, or else he is no body. The blind
 world is in another vaine, and their vaine
 is vaine indeede: for they thinke that honesty
 and pietie do go by wealth and authoritie,
 and not by the grace of God. And therefore
 when they grow to be wealthy in the world,
 or when they haue gotten authoritie into
 their hands, they begin to lift vp the head, &
 to turne vp the snout in the wind, then they
 dispence with themselves to disgrace al that
 come befoze them, if they like them not: and
 to disdain al their poore neighbours, be they
 neuer so godly, but themselves cannot chuse

but be honest, and godly, because they are rich, and in authoritie.

But what if they chauce to be taken in a trip, as the wildest fore is sometime taken in a snare: what if they be conuicted of falling, or slipping, or some notozious crime: what then: do they then flie to God: nothing lesse, but to their wealth, or friends, or authoritie, or some worldly devise, & thus they say in their hearts, Thou my money, or thou my countenance, or thou my wealth, or thou my friend in the Court, shalt vphold me: and so, many times through corruption, for friendship, and fauour, for a gift, a present or a bribe, a bad man, and a bad cause are vpholden, which should be cast in y^e dust. But Achab shalbe slaine though he will not be known to be Achab, and Ieroboams wife shall be knowne though she disguiseth herselfe: for onely they shall stand vp right who the Lord vpholdeth, and none else, for the Lord knoweth the way of the righteous, and

Psalm. vii.

the way of the wicked shall perish. But see the blindnesse of these wise worldlings: because they are wealthy, or mightie, or craftie, they thinke themselves safe inough, and what neede they pray to God for his grace to vphold

uphold them: nay, they make a wonder at him that talketh of any such matter: whereas indeed the more wealth, or authoritie, or learning, or credit, or friends, or any worldly commoditie a man hath, the more neede he hath of Gods grace to uphold him from extremities on euery side, for else all these things will be but so many ropes whereby Satan will pull him to hell.

Last of all, if this doctrine were wel learned, and stedfastly beleued, it would serue in steede of a moderator to end many bitter contentions, for commonly in contending one with another, we say, Thou art this, and that, and I am this, and that, thy better, and honestier then thou, and so forth. But the Apostle giueth vs other counsell, Brethren if Gal. 6.1. any man (saith he) be fallen by occasion, you that be spirituall restore such a one with the spirit of meekenesse, considering thy self lest thou also be tempted. And (saith he) in another place, We our selues also were in times past Tit. 3. 3. 4. vnwise, disobedient, deceiued, seruing lustes and diuerse pleasures, liuing in maliciousnes, and enuie, hatefull and hating one another, but whē the bountifulnesse and loue of God our Sauour appeared we were otherwise, and

so may others be hereafter, which are not yet, and we may be hereafter as others are now, if God doth not vphold vs: for it is he that vpholdeth them which stand, which raiseth them that are downe, which strengtheneth the weake, and casteth downe the proud in the imagination of their hearts.

Now let vs pray.



pre
ple
wo
th
his
for
bef
lay
ran
me
to fo



THE FIFT SER-

MON, December 12.

4. Sabboth.

And doest set me before thy face for euer.



We haue heard already that God did uphold David in his innocencie, whereby he was assured of Gods fauour towards him. Now we shall heare, how God preserved him in safetie, which is another pledge of his loue towards him. In these words we haue two things to consider. First what God did for David, he set him before his face. Secondly, how long this loue lasted, for euer: when he saith, Thou doest set me before thy face. It is as much as if he should say, by manifest signes and tokens of deliuerance, thou doest let me know that thou hast me in remembrance: for when God seemeth to forget his children, he is sayd to hide his

Pfal. 44. 24 face, as appeareth in Psalm. 44. 24. where the Church complaineth in this maner, Wherefore hidest thou thy face, and forgettest our miserie and affliction? that is, why dost thou not shew vs thy helpe, that we may knowe thou dost remember vs? Therefore when he doth make it manifest that he doth remember vs, he is said to set vs befoze his face.

This sheweth what a care the Lord hath of them whom he loueth, and what affection he doth beare vnto them whom he vpholdeth in the integritie of their heart, as a thing which a man hath alwayes in his sight: so doth God loue his children, that he can not abide for loue to let them go out of his sight. As the husband that loueth his wife, thinketh him selfe not well till she hath his companie & be her presence: so God loueth the Church his spouse, that he can not abide to be without her companie, and thinkes her not safe, except she be in his presence to behold the light of his countenance, therefore it pleaseth the Lord Iesus, not onely to call himselfe the head of his Church, and the Church his body, but also to terme his Church the fulnesse of him selfe, although he filleth all in all things, as though he were imperfect without

Ephe. 1.
23.

his Church. As the father or the mother will have that infant in their sight, which they love most dearly, so God will have his Church in his sight, which he loveth most tenderly. As the tutor will have his pupill in his presence to shew his care and his love towards him, so the Lord, which hath taken upon him our tuition doth set us before his face, that we may know what care he hath over us, therefore are such phrases used in the Scripture, as Esay. 49. 15. 16. Can a woman forget her child & not have compassion on the sonne of her wombe? though they should forget, yet will not I forget thee, saith the Lord. Behold I have grauen thee on the palme of my handes, thy walles are euer in my sight, to shew that no enemies can come against his Church, but he must know them, and no breaches can be made in the walles of his Church, but he must see them, and see who made them. And so long it cannot chuse but go well with his Church. And therefore it followeth in the next verse, Thy builders make hast, and thy destroyers, and those that made thee wast, are departed from thee. In the 10. of S. Iohn 28. The sonne himself saith, I geue vnto them eter-

Esay. 49.
15. 16.

17.

Iohn. 10.
28.

Exod. 28.

17. 18. 19.

20.

nall life, neither shall any plucke them out of
 my hād, to shew how safe they are with him,
 and how mindfull he is of them . In figure
 whereof, Aaron the high Priest (who was
 also a figure of Christ) was commaunded by
 God in the 28. of Exodus to weare a bzeast
 plate with foure rowes of pꛑerious stones.
 In the first row , a Rubie , a Topace , and a
 Carbuncle. In the second row, an Emeraude,
 a Saphire , and a Diamonde . In the third
 row , a Turkis, an Achate , and a Hemetite,
 In the fourth row, a Chrysolite, an Onix, and
 a Iasper. And the stones shalbe according to
 the names of the children of Israell , twelue
 according to their names , grauen at signets,
 euerie one after his name , and they shalbe
 for the twelue Tribes : all this is to shew
 what accōpt the Lord doth make of his cho-
 sen people. But where must these stones be
 woꝛne: he sheweth where in the 29. verse. So
 Aaron shall beare the names of the children
 of Israell, in the breast plate of Iudgemēt vp-
 on his hart, whē he goeth into the holy place,
 for a remembraunce continually before the
 Lord. And Aaron shall beare the Iudgement
 of the children of Israell vpon his hart con-
 tinually . And what is this foꝛ, but to shew

the

the continuall care that Christ hath of his Church. For Aaron is a figure and resemblance of Christ, the precious stones are a figure of the Church of Christ. Aaron must weare them vpon his breast, that is in his sight, so Christ hath his people alwayes in his sight. As it was impossible for Aaron to forget the stones, which were in his sight, so is it impossible that Christ our true Aaron should forget his people, which beleeue in his name, but hath them in continuall remembrance, being now gone into the holy of holies, that is the kingdome of his father, the most holy place of all. And the same care which the Lord Jesus had of the Jewes his choise people at the first, the same care hath he of the Gentils, that is of vs and other nations of the earth, which beleeue in him: because the wall of separation is pulled down, and there is now no respect of persons with Gal. the Lord, but in all nations, he that feareth the Lord, and worketh righteousness is accepted of him. Act. 10.

As for me thou dost set me before thy face
for euer.

This then sheweth that none are in such

Gen. 19.

29.

Luke. 1. 72

73.

Mal. 3. 6.

safetie as the godly, none so wel guarded as
 the godly, none so well provided for as the
 godly, for God doth set them before his face
 for ever, so that howsoever the world goeth,
 yet God doth alwayes remeber the, as he did
 remember Abraham when Sodome was de-
 stroyed, for as he was mindfull of his pro-
 mise, which he made to our forefather Abra-
 ham, which is called the father of the faith-
 full, so will he be no lesse mindful of his pro-
 mise, which he made to his seede, y is to all
 y faithfull for ever. Because he is the Lord &
 chaungeth not. Who dareth offer violence to
 the Prince beloued in the presence of the
 Prince? Who shall presume to take the si-
 gnet off the Princes finger? Who will take
 a praye out of the Lions claw? And who shall
 snatch the Lodes chole out of his hand, who
 he hath set as a signet upon his right had? If
 there be no safetie in the presence of y owner
 where is safetie? Nature doth teach us no
 lesse. The child (fearing to be hurt of any bo-
 dy) runneth before his father or his mother,
 and then thinkes him selfe safe. Nature hath
 taught the very dogge to runne before his
 master, when he feareth any body, that com-
 meth to hurt him, but yet these may be de-
 ceined

refused, so? what if the father be so vnaturall that he will not rescue his child? or if he be willing, what if he be not able, being overmatched? or if he be able and willing at one time, what if his minde chaunge, & what if his affection be estranged at another time? if he be not altered in affection, what if he knoweth not when his sonne is iniured: if he knoweth when, what if he knoweth not by whom: if he knoweth by whom, what if he cannot come by him? And many things moe, what then? why then *Ultra posse non est esse*. He can do no more thē he can. But with the Lord our heauenly father it is not so: so, as he is able being almightie, so he is most willing being our father through his sonne Christ. As he is willing, so is he vnchangeable, as he is vnchangeable, so hath he all knowledge, and therefore knoweth by whō, at what time, in what place, in what maner, and so? what cause any thing is done in the whole world, and as he hath all knowledge, so is his Maiestie euery where present, therefore there is no flying from his p̄sēce. And as he is euery where, so is he iust and true, and therefore cannot be bribed, nor perverted, & as he is all in all things, so all things

Psal. 139.

are his , and of him are all things whatsoeuer they be , and therefore he hath neede of nothing. What shall we say moze: shall not therefore Gods childzen be most safe , & most happy befoze his face , in whose p[re]sence is life, and at whose right hand are pleasures for euermoze: no doubt of it . Let the wicked then tremble , let Sanballat and Tobias be astonished , let Ashur & Pashur be abashed, let Corah and his cōpanie be confounded, let Ioab and Iudas go hang them theselues with their trecherous kisses, and their traiterous conspiracies, let Ananias dissemble, & his wife take his part, and let them perish in their hypocrisie. And the foxes which seeke to destroy the Lordes vineyard , (and their cubbes, by whose undermininges the vine hath but small grapes,) let them take heed that they be not taken in their owne wilnesse , for they cannot go so closely, noz yet so cunningly to worke against Gods childzen , but the Lord seeth them well inough. For he hath set his children before his face for euermoze.

Cant. 2. 15

This was it y^e dismayed Parrie y^e bloudy butcher, when he came with a full resolution to lay hands vpon the Lordes annointed: he saw in her very countenance the face of

God

God, that is some litle sparke of his Maiestie, which did so coole his courage, that his traitorous hand was not able to accomplish the bloudie deuise of his hart, the Lordes name be blessed for euer. And were it possible for her to haue escaped so many daungers as she hath passed through euen from her infancie, if the Lord had not set her before his face, and geuen his louing kindnesse charge to waite vpon hir? The Lord therefore set her in his sight, and defend her with the light of his countenaunce for euermore.

But if this be true will some say, why do the wicked seeme to preuaile so often as they do against those which feare the Lord? Surely it is true, they seeme indeede to preuaile against them, when they confounde themselves. And for the most part their laughter is but from the teeth outward, and the end of their mirth is heauinesse. But y^e truth is so, that God seeing his children to waie proude of his presence, and to forget themselves like the Disciples, when they sawe Christ a litle transfigured, he hides his face for a while, & sets the wicked vpon them, and giueth Sathā leaue to sift them, yet not so, but that he hath stil an eye vnto them, & will see the take

Pro. 14. 13

Mat. 17. 4.

no hurt. What a comfort is this to the godly: to thinke that when heauen and earth go together, yet their God hath them in an everlasting remembrance: but for this they were of all men most miserable, for but few in the world do care for them. But our vntamed nature will not so be answered. And our impatient humours will not so be satisfied, for we feare that if we should strue to lead a godly life, to put vp wrongs, and to walke in innocencie and faithfulnessse, no body will care for vs, or regard vs, we shal lye open to the iniuries of all the world, euery bodies plough will go ouer vs, & make long furrowes vpon our backes. This indeede is the voyce of worldly reason, but faith in Gods promises is of another minde, that saith, I beleue in God the father almightie, that is, I am perswaded that God which is my father in Christ, is willing to saue me, and being almightie is able to saue me, and according to his gracious promise will see me take no wrong. When my father and mother forsooke me (saith David) the Lord tooke me vp. I am poore & in miserie (saith he) but the Lord careth for me. But thou wilt say, this is particularly spoken of David, what

is

Psal. 129. 3

Psal. 27.

is that to me: yea saith the Prophet, it is for thee too, for who so dwelleth in the secret of the most high, shall abide in the shadow of the almightie, I will say vnto the Lord, O Psal. 91. 1. my hope and my fortresse, he is my God in him will I trust, surely he will deliuer me from the snare of the fowler, and from the noysome pestilence. &c.

As this comfort is great, and large, yet it pertaineth to none, but to the godly: for this loue token is giuen to none, but to such as stand in the integritie, and vprightness of their hart. Yet God is good to Israell (saith the Psalmist) but marke what followeth, Psal. 73. 1. euen to those that are pure in hart, to teach vs, that if we would be such as God wilbe good vnto, we must first be such as God doth delight in, for not the Cananites, nor the Egyptians, nor the Moabites, nor the Hittites, nor the Amozites, but y Israelites were represented by the precious stones vpon the hart of the high Priest. So, not the Idolatrous, nor superstitious, nor couetous, nor malicious, nor proude, nor prophane, nor beastly contenters of God, but the true worshippers of God, the meke, the faithfull, the lowly, the godly, shall be had in remembrance

before the Lord. Whosoener can truly say with Dauid, Thou vpholdest me in mine integritie, may vndoubtedly follow, & chearefully sing with Dauid, and thou doest set me before thy face.

But how long will the Lord set his children before his face? for euer, saith the Prophet, y^e is, he will neuer be wearie of doing good vnto the, but from time to time he will stand by them, no power shall withstand him, no pollicie shall p^reuent him, no eloquence shall turne him, no wisdom shall circumuent him, no bzibes shall peruert him, for he hath s^worne once by his holinesse, that he will neuer faile his seruant Dauid, [no^r alter the decre^e that is gone out of his mouth. His knowledge decreaseth not, his strength abateth not, his arme is not shortned. His giffes are without repentance. He is not like Isaac that hath but one blessing, but the more he giveth the more he hath to gine, his storehouse is euer emptied, & euer full. The poles of his mercy, are not like the pole about Ierusalē, which might be dried vp with framplings of an armie of horsemen and horses, but they are such as all the sinnes of a thousand worldes can neuer drie vp, much lesse

Pro. 21. 31

Psal. 89.
35.

Rom. 11.

Gen. 27.
38.

2. King. 19.

lesse the finnes of his chosen. Therefore it is
 said in the Psalm, with the Lord is mercie, Psalm. 130.
 and with him is plenteous redemption, and 7.8.
 he shall redeeme Israell from all his finnes, if
 they were moe then they are: for his redemp-
 tion is not scant redemption, no moze then
 needes must, like a garment that is but fit
 for one mans backe onely, but it is plente-
 ous, and abounding, euen for euer and for Psalm. 136.
 euer, like the five loaves & two fishes, which Mat. 14. 20
 fed five thousand to the ful, and yet were not
 spent, by twelue baskets full which remai-
 ned, & that was moze then was set downe. His
 loue to his Church was before all worldes.
 In this life he loueth, and for euer he loueth
 vs: therefore his loue is called everlasting
 loue. He doth set his people before his face
 for euer, that is, in prosperitie, in aduersitie,
 in sicknesse, in health, in peace and in warre,
 and at all times, in bed and at board, in the
 house, and in the field, abroad and at home, at
 sea and at land, in temple and in tent, & in all
 places: therefore is he called God of hills
 and the God of the vallies, what shall I say
 moze: He is for euer the same, and chaungeth
 not. He hath not two willes, as the Papistes 1. King. 30.
 do teach: a former will, and an after will, a 28.

Mal. 3.

doctrine most damnable, and uncomfortable, but he is God and neuer chaungeth, and the righteous shall therefore be had in an euerlasting remembraunce, he doth not say the rich or the pleasaunt conceipted, or the mightie, or the wittie, or the beautifull. &c.

Psal. 112. 6

But the righteous shall be had in remembrance. As if he should say, the wicked shall be euerlastingly forgotten, be they neuer so wise, neuer so wealthie, neuer so mightie, neuer so craftie, or neuer so well liked of amongst men, because they are not righteous.

Then you see that no infirmitie, no sicknesse, no weaknesse, no simplenesse, no base parentage, no low estate, no miserie, nor affliction, no deuill of hell can make the Lord either to forget or to forsake those, which haue had once the assurance of his loue, for whom he loueth he loueth for euer. Therefore if iniquitie come, or if securitie steale vpon vs, let this doctrine be a staffe to stay vs vp in our integritie, if sicknesse come, or pouertie come, or crosses come, or affliction come, nay if all the deuils in hell come, let this doctrine uphold our faith in his promises, which is faithfull for euer, and cannot denie himselfe, let it be a brassen wall to thy

2. Tim. 2.

13.

conscience against despaire, let it be a preservation against the infection of sinners, let it be a cordiall for our fainting spirites, let it sweeten all our sorowes, and swallow up all our cares. And while we liue, let vs comfort one another with these wordes. It is the Lord that vpholdeth vs in our integritie, and doth set vs before his face for euer, for the wordes are comfortable, and the Lord giue a blessing that they may be profitable. Now
let vs pray.





THE SIXTH SER-

MON, December 19.

5. Sabbath.

Blessed be the Lord God of Israell world
without end. So be it, euen so be it.



DHe Prophet Dauid hauing re-
ceiued assurances of Gods fa-
uour towards him, he prayseth
God the giuer. What tokēs he
had of Gods loue both without
him, and within him, we haue heard in the
verses before, of his behaviour after the re-
ceipt therof, we shall heare in this last verse.
He now returneth to God, for his iewells,
such as he had, prayse & thāks giuing, loue for
loue, praises for blessings, as was his duety.
The Lord of loue loveth Dauid his beloued,
he hath wōne his affectiō, Dauid is h Lord's,
both in body and soule, & in all that he hath,
Dauid is happy thereby, for he is saved there-
by,

by, but y Lord is neuer y richer for his gift. In Davids thanksgiaing, we may obserue two things, first to whō he offereth his sacrifice of praise: secondly in what maner he offereth it. For y first: it is y Lord to whō he doth offer it, & to none but the Lord. Papistes say, blessed be God, & our Layd, blessed be God, & such a saint, & such a saint, for this & y blessing: so doth not Gods child here, Ergo they are not Gods childre in so doing. A mā after Gods owne hart doth not so, Ergo they are not men after Gods owne hart in doing so. Great reason had David, & great reason haue all y faithfull to prayse God onely: for first, who kept Davids enemies frō triūphing against him but the Lord: who vpheld him in his integrity, but y Lord: who set him before his face for euer, but y Lord: therefore who must be prayled but the Lord: This was y Lords owne doing, & this was y Lords onely doing, therfore he onely is to be prayled. Again, the Lord which saueth vs euen for his owne name sake, wil not haue his glory parted betweene him & his creatures, but giuen wholly to himselfe, as y Prophet Esay saith, Esay. 42. 8. Therefore, cursed be they, whatsoeuer they be, that dare loyne any whatsoeuer, as partners wth

God, either in his woꝛkes oꝛ in his woꝛship. Foꝛ his maner & foꝛme of pꝛaising God, it is most excellēt, foꝛ he doth it in such woꝛdes & maner as noteth a wōderfoll earnest affectiō in him towardeſ y^e Loꝛd, a great zeale of his gloꝛie, great humilitie in him ſelfe, & a great feare leaſt he ſhould not doe it as he ought: foꝛ firſt, he doth not ſay ſimply, bleſſed be God, but bleſſed be the Loꝛd God of Iſraell, to ſhew that nothing in him ſelfe deſerued ſuch loue at Gods hands, but onely the couenaunt, which y^e Loꝛd made, with his Church moued him thereunto, Dauid being a member of the Church. Secondly as Gods loue is infinite and euerlaſting, ſo accordingly he pꝛaiſeth his name foꝛ it, ſaying, world without end. Thirdly, to ſhew his hartie, and vnfained coſent to that, which he ſpake, he ſaith, So be it, and as one not repēting him of that he had ſaid, but rather fearing that he came too ſhort in the firſt, he doubleth his ſpeech, and with a ſecond blow, to rouse vp his hart and affection, which were ſcant awakened with the firſt, he ſaith, So be it, and againe I ſay So be it. So be it, euen ſo be it.

The doctrine that is to be gathered from this verſe, ariſeth two wayes, firſt from the matter

matter subiect: secondly, from the forme of þ
words. The matter subiect of the verse is
Davids thankesgiuing to the Lord, for that
he had so many wayes sealed vp, and made
sure his loue vnto his soule. From which ex-
ample we may gather this general doctrine,
that after benefites receiued of God, it is our
dutie, and our delight to returne thanks
vnto the Lord, if Gods loue be swete vnto
vs. And this dutie can none perfozme aright
but the elect childzen of God, which are led
by Gods spirit, endued with Gods grace, en-
riched with Gods benefites, and inflamed
with his loue. All of vs do begge and craue
like lepers, but scarce one of ten do returne
prailes and thankesgiuing for our healing,
as though Gods gifts were not woꝛth thāks.
We are not so kinde to the Lord for all his
benefites, as we are to a mortall man for
one curtesie. Onely the faithfull being once
thoroughly enlightened, and effectually cal-
led, are afraid to omit or neglect this dutie,
and when they do faile therein, they are not
a litle griened thereat: and that they do, for
Gods spirit is in them. Wherefore as they
pray by the spirit, so by the same spirite they
praise God: alwayes knitting vp their pray-

ers with thankesgiuing, for they must not
 Dan.6.10. be separated. Daniell prayed, & praised God
 three times a day on his knees: no doubt he
 did it oftener as occasion was offered, but this
 he bound him selfe vnto what businesse soe-
 uer he had, because of his dulnesse: to teach
 vs what we must do. But how many deuour
 the graces of God one after another like a
 hogge vnder the tree, neuer looking vp to the
 tree from whence they come: as though all
 that God sendeth were nothing. Some are
 afraid to be acknowen who did them good, or
 Iohn.9.21. gaue them goods, like the blind mans father,
 who for feare of the Iewes durst not tel who
 gaue his sonne his sight. Some are ashamed
 like Sarah, who laughed at the Angels mes-
 sage, when she should rather haue giuen
 Gen.18. 13. thanks: & this is because the wicked mocke
 the godly for praising of God, as the sonne
 of the bond woman mocked the sonne of the
 free woman, and it is now become a reproch
 to speake any one word amongst many to
 the praise of God: whereof it commeth that
 the most part both at bed and board do so com-
 monly forget to prayse the Lord, but like
 beasts they sit and lye down, and like beasts
 they rise vp againe. But litle may we do be-
 loued,

loned, if we cannot by prayer aske leave of God to take his blessings, when we haue no right to any thing but in Christ, and litle may we do, if we cannot giue him thanks, & acknowledge him to be the giuer. Thus like thēues we steale the Lords benefites and do nothing for them, as if we should boldly goe into our neighbours house, & take our diner, and his plate, and go away, and neuer say, with your leave, no: I thanke you: the Lord open our eyes, and touch our hearts. Some that would seeme to be a litle more manerly, will vtter, nay I may more truely say, sinother out a few cold words of course, like gospips & protestants at large, when they meete one another, Here is a goodly weather God be praised, Oh you haue a swēte child neighbour, God blesse him, God be thāked of your bpfitting, or your comming abode againe, and so forth: but if any thing be added more then these common gratulations, wherby God may reape more glozie, that is a note of a Puritane, and he is too holy for our company. Some would giue God thanks oftener then they do, but they cannot remember him without a picture, or a crucifixe, or some Popish relicke, like the Idolatrous Jewes,

which could not remember God til they saw
a calfe. As though the Lords dayly benefits
were not sufficient remembzances & liuely
pictures of the Lords goodnesse, or as though
when any doth bestow a benefite vpon vs by
his sonne, we should not thanke his father
because we neuer saw him, and we want
his picture.

Some will for fashion sake giue God a
good word or two, and say perhaps, God is a
good God, God be blessed, I thanke God for
my deliuerance, &c. but then they must run
a long discourse of them selues, but if I had
not done this and that, if I had not played
my man, & had a good forecast, &c. it had not gone
so well with me as it did. Thus many deale
with God, like him that when he hath tolde
out his money to his creditoꝝ which he ought
him, and taken vp his bond, snatcheth vp his
money againe, and for an hundred pound gi-
ueth him a penie and a bore on the eare. But
to leaue all these to the Lord, this is most
certaine, if we be afrayd, or ashamed, or for-
getfull, or indifferent to praise the Lord: or
if we be vnreuerent, or idolatrous, or su-
perstitious in praising God, how can we as-
sure our selues to be the children of God?

But

But note further in this holy seruant of God, how he was qualified, and prepared, befoze he would, or befoze he could offer any sacrifice of praise acceptable to God. First he examineth his heart, and findeth his affections holy, and vpight befoze the Lord, his heart free from reuenge, his spirit humbled vnder the hand of God, his soule assured of Gods fauour, and his faith settled in his promises: this being done, he proceedeth and saith Blessed be the Lord God of Israell, &c. assuring him selfe, that when his person is accepted with God, his praises & thankesgiuing shall not be reiected. This is to teach vs, that they which come vn sanctified, and vnprepared by a liuely faith and true repētance, and haue nothing to cōmend them vnto God but their pride, their hatred, their infidelitie, their impietie, and such like, they cannot praise the Lord, and if they do, it is returned vpon their heads as sinne: & so they are sent away not onely emptie, but in worse case then they came, like the vnworthie guest that came to the Kings feast without his wedding garment. And this doctrine runneth currant thorough the whole body of the Scriptures, and no man doth aske from whence it

cometh o2 whither it goeth, but every one of the Lords Heers and seruants giueth testimony vnto it. The Psalmist is of y mind, for he saith, The eyes of the Lord are vpon the righteous, and his eares are open to their crie, but the face of the Lord is against them that do euill, to cut off the remembrance of them from off the earth, to shew how little the Lord regardeth their prayers, o2 any thing that they can offer vnto his maiestie. Salomon is likewise of the same mind, for he saith, The sacrifice of the wicked is abomination to the Lord, but the prayer of the righteous is acceptable vnto him. He sheweth a good reason why. For (saith he) the way of the wicked is abomination to the Lord, but he loueth them that followe righteousness. In another place he saith, High talke becometh not a foole. If high talke becometh not a foole, much lesse doth diuine talke become a wicked man: for what talke hath he that talketh with the most high: and who so foolish as the wicked and profane? The Prophet Esay is also of the same mind, for he (speaking in the person of God) saith thus, When you shall stretch out your hands, I will hide mine eyes from you, & though you make many prayers, I will

I will not heare you, for your handes are full of bloud, that is: your deedes are full of oppression, and therefore your prayers, and praises are stained with your bloudy hands.

S. Luke saith, That devils came out of many, crying and saying, thou art Christ the sonne of the living God, but Christ rebuked them, and suffred them not to say that they knew him to be that Christ, because they were devils. For our Saviour Christ will not be praised out of a devils mouth, for their commendation tendeth rather to his discredit the otherwise: so devilish men may perhaps come out of many houses, to Church, & cry we prayse thee O God, we know thee who thou art, Iesus the sonne of the living God, glory be to the father and to the sonne and to the holy Ghost, and many good wordes and speeches more they utter, but surely the Lord is so farre from accepting any such thing at their hands, that he is more provoked to anger against them for it, because they are devilish, and come without repentance into the presence of the most holy. The like in all respectes shall we read of in the 16. of the Act. 16. 17. 18.

call a cunning womā, no better then a witch
 or a cōiurer, one that wrought by the deuill, &
 could by helpe of the deuill tell where things
 were & were lost, & such a one followed Paul
 and Silas, crying, These are the seruants of
 the most high God, and this she did many
 dayes. But Paul being greeued, turned about
 and said to the spirite, I commaunde thee in
 the name of Iesus Christ that thou come out
 of her. Now as Gods seruants could not
 abide the confession of the deuill, much lesse
 can God him selfe abide it, being onely for
 feare and not of loue. A straunge thing that
 deuils, which are at defiance with God, should
 confesse him. And yet (all things duely consi-
 dered) it is not so straunge as it may seeme to
 be, for what if they do it of constraint whe-
 ther they wil or no: or what if it be for feare
 onely and not for loue: or what if they do it
 to bring credit vpon their owne matters, and
 to bring Gods matters into contempt: then
 the strangeness of the matter is diminished:
 for indeede this is common not onely among
 the deuils, but amongst all the reprobate.
 Sathā shall alledge Scripture to credite his
 owne cause, and Balam will not (because he
 cannot) passe the boundes of that, which God
 hath

hath put in his mouth, whē his hart hunteth
 for hys wages of iniquitie. Sometime to make
 them inexcusable God will wryng a confes-
 sion from their owne mouthes, as he did from
 Pharao. Sometime the wicked will doe that,
 which their hart goeth against, to bring
 Gods seruants in question amongst men,
 like the cunning maide befoze mentioned.
 Sometime to deceiue the more easily, and
 strongly, he will chaunge him selfe into the
 likenesse of an Angell of light, and put vpon
 a fowle matter a faire cloake of holinesse.
 The truth wherof may sufficiently appeare
 in the kingdome of Poperie, amongst the
 Monkes and Friers, which vnder pretence
 of holinesse, commit all kinde of wickednes.
 I haue knowen some Arian heretiques,
 whose life hath bene most strickt amongst
 men, whose tounge haue bene tired with
 Scripture vpon Scripture, their knees euen
 hardned in prayer, and their faces wedded to
 sadnesse, and their mouthes full of prayes
 to God, while in the meane time, they haue
 stoutly denied the diuinitie of the sonne of
 God, and haue not sticke to teare out of the
 Bible, all such places as made against them,
 such were Hamond, Lewes and Cole here

F. Kett.

tiques of wretched memoꝛie lately executed
 and cut of in Boꝛwich, what shall I say of
 Fraunces Ket another Arian which succeeded
 them, in opinions moze monstrous then his
 predecessours, for he held that whosoever
 wilbe saued, must before he dye, go to Ieru-
 salẽ: that Christ with his Apostles, are now
 personally in Iudea gathering of his church:
 that y^e faithfull should miraculously be pre-
 serued at Ierusalem, with a wall of fire, &
 be fed with Angels foode from heauen: but
 these were his dreames, & yet such dreames
 as (rather then he would forgo them, hauing
 once embraced them) caused him to plunge
 him selfe ouer head and eares in most dam-
 nable & cursed heresies, for behold: to main-
 taine his former fancies, he held most impu-
 dently that Christ Iesus is not God, but a
 good man, as others be, and that which was
 neuer heard before, that Christ hath suffered
 once for his owne sinnes, and shall (before y^e
 end of the woꝛld) suffer again, for the sinnes
 of the woꝛld, and that being done, he shall
 then made God after his secõd resurrection.
 And yet as monstrous as he was in opiniõ,
 see how holy he would seeme to be in his out-
 ward conuersatiõ. The sacred Bible almost
 neuer

neuer out of his handes , him selfe alwayes
 in prayer , his toung neuer ceased prayſing
 of God, when he went to the fire he was clo-
 thed in ſackcloth, he went leaping and dan-
 ring: being in the fire, aboue twentie times
 together , clapping his handes , he cried no-
 thing , but blessed be God , blessed be God,
 blessed be God , and ſo continued untill the
 fire had consumed all his neether parts, and
 untill he was ſtified with the ſmoke that he
 could ſpeake no longer: all which I was a
 witnes of my ſelf. But ſhall we thinke that
 the Lord take any delight in the prayers or
 prayſes of ſuch a deuill incarnate? farre be
 it from vs . A ſtraunge and fearefull exam-
 ple of a desperate, of a hardened, and a curſed
 creature, and yet not to be wondered at, for
 the deuill hath his ſouldiers , and martyrs
 as well as the Lord, and oftentimes they are
 more reſolute in the devils quarrell , then
 ſome are in Gods quarrel. As for his willing
 and ready going, with his conſtant enduring,
 it was no more then is perſourmed by ſuch
 as hang them ſelues, or drowne themſelues;
 but what pleaſure hath the Lord in the ſacri-
 fices of ſuch? What ſhall we ſay of our Eng-
 liſh Donatiſts, our ſchiſmaticall Browniſts, &

Schisma-
tiques.

followers of Barrow and his crue: they hold
our Church for no visible Church, neither
that we haue so much as a face of a Church
amongst vs: they cōdēne all our assemblies at
their pleasure, terming vs & our Churches
to be but dunghils, and Sinagogues of Sa-
than, our Ministerie no Ministerie, our Sa-
cramēts no Sacraments, our teachers they
terme Baals Priests, the taile of the red dra-
gon, the whole Church of England, they call
Babylon, Sodom, Egypt, & all that naught
is, thus they cast mire in y^e face of their mo-
ther in whose bowels they were first begot-
ten (if euer they were begotten) to the Lord,
separating thē selues frō all the holy things
of God, because euery thing is not iust as
they would haue it. But in the meane time
to get more credite vnto their pretended
cause of separation, they seeme to be very de-
uout in prayer, and as though the spirite of
prayer were proper vnto them, they cōdēne
all other mens prayers, their mouthes al-
wayes thundering out the iudgements of
God, while they take a felicitie in condem-
ning their bzethrē, they come vnder a cloake
of sinceritie and reformation, while they go
about to plucke vp the Lordes vineyard by
the

the rites, and none more zealous in their profession, none more deuout in prayſing of God, none more ready in the Scriptures then they, yea as plentiful in their pꝛoſes, and textes of Scripture they ſeeme to be foꝛ vpholding of their errors & ſchiſme, as Kett was foꝛ the defending of his heresies, but what pleaſure the Lord hath in ſuch ſchiſmaticall pꝛayers & pꝛayſes, which haue nothing to pꝛeſent them to the Lord, but a ſpirite of pꝛide, and errour, I feare to ſpeake. O Lord open their eyes, to ſee their ſinne, that ſo many as belong to him may be conuerted and be ſaued.

Thus we ſee it manifeſt both by teſtimonies and examles that the ſacrifices of the wicked & vngodly are vile befoze the Lord, how holy ſoeuer they ſeeme to be amongeſt men, and they can not pꝛayſe him, but as the deuils did confeſſe him. But if any come befoze the Lord, as his beloued ſpouſe, decked with their garment of diuers colours, I meane their ſoules clothed with the riches of Gods fauour, as true repentaunce, a lively faith, brotherly loue, lowlineſſe of ſpirite, integritie of hart, patience in affliction, ioy in the holy Ghoſt, if any come to the Lord

depending on Gods grace, naked in himself, yet clothed in Christ, doubting of himselfe yet assuring himselfe of Gods fauour both promised & purchased in y^e bloud of Christ Iesus they may bring their offering, wth Dauid, & say, Blessed be the Lord God of Israell, and the king of glozy shall then haue delight in their beantie, for he loueth the prayes of his people, and of none els.

This doctrine, if it were thzoughly applied, and closely layd to the conscience of e- uery estate & calling, it would I hope make vs all moze warie, and carefull in offering our selues with our presents of prayes and prayers vnto the Lord while we liue. And first of all, what will Idolaters, and persecuters of Gods Sainctes say vnto this. In a merry note they sing *Te Deum laudamus*, & *Benedictus Deus Israel*. &c. But whether such Popish, and bloudy seruices be accepted of God or no, I would wish them to consider.

In our Church if there be any in y^e place of sers & watchmen ouer the Lords people, and yet haue neither will, skill, noz courage to lead the people of the Lord in the wayes of righteonsnesse, and also do wearie them selues in the wayes of losenesse and prophanesse,

phanesse, and yet wil come into Gods house, and without repentance offer vp cōfessions, prayers, & thākeſgiuings for themselues & the people: how acceptable such sacrifices are vnto the Lord, I would wishe them also to consider.

Agayne, there are some called Parithe Clarkes, which without any manner of calling thereunto from God, doe intrude themselues into the Ministers office, onely for a litle filthie lucre sake, and most confusedly and disorderly tumble ouer the holy things of God, as the Lordes prayer, with diuers things, which I blush to name, vnder pretence forsooth of helping the Minister to say seruice: a thing which I neuer saw, but in this place. How acceptable the prayers, and seruice of such men are, or rather how detestable it is vnto God, I would they had grace to consider.

What will hypocrites, and contēners of the word preached, say to this? because they cannot chuse, they come to common prayer, which indeede is too much neglected, but as for other exercises, of preaching, and Catechising (of all, the most needefull, & most profitable) they dedicate those times to bowles,

Pro. 28. 9.

oz cardes , oz tables , oz tipling , oz wanton walking , & I know not what , and then the exercises being done they repaire to the ordinary seruice , where they make a fained confession , and prayers , and prayles for custome sake , but , He that turneth his eare from hearing the law (saith the holy Ghost) euen his prayer shalbe abhominable . If his prayer be abhominable , what is his presumptuous prating , and proude blaspheming ? Againe , let pirates and rousers at sea , with vsurers , & oppressours by land , with swearers , drunkardes , filthie liuers , Sabbath prophaners and such like , lay this to their hart , and God in mercy looke vpon them , for their seruice done to God , is as acceptable to his Maiestie as the harlots bolwes , and offerings , of which

Pro. 7. 14.

We read in the 7 . of the Proverbs , when she went about to entice vnto follie : oz as if they cut of a dogges head for the Lord . Againe , if there be any husbands and wiues , oz any neighbours , liuing in discord , and suffering their harts to boyle in hatred one against another , how can they thinke that the Lord wilbe delighted with their wrathfull prayers , and prayles , when they doe offer them , what should I say more ? I would wish,

with, and I do earnestly desire, that euery one would lay it to his hart, & to consider wth him selfe: first, what a sinne it is not to pray, and praise God at all: next, how the sinne is encreased, if they be not prepared and sanctified befoze they do blesse God, as Dauid was: for the sacrifices of the wicked are like the salutations of the Iewes, when they bowed the knee vnto Christ, and spit in his face together.



THE SEVENTH

Sermon, December 26.

Blessed be the Lord God of Israell. &c.

In the last Sabboth day, we heard, that Dauid hauing receiued assurances of Gods fauour towards him, returned prayse and thanks vnto the Lord for it: & how he was prepared thereto we also heard then declared at large, we will now

consider and see in what manner and forme he prayſed God.

First let vs consider why he ſaith, not ſimply, Blessed be the Lord, but blessed be the Lord God of Israel. In these wordes be two points to be obserued. First, the cause why God loued him. Secondly, the largenesse, and the greatnesse of Gods loue. But first, of the cause why God loued him, and why he did so assure him of his loue & fauor. And that was not, I warrant you, any worthinesse that y^e Lord found in Dauid, no^r for his frie^ds sake, no^r for his couⁿtreys sake, no^r for his vertues sake, but onely for his couenaⁿt sake, which the Lord made with his Church, wherof Dauid was a member, & therefore must needes haue his part amongst y^e rest, because God had so promised. Blessed be the Lord God of Israell. As if he should say, I giue the Lord prayſe, & thanks, which hath chose Israel, to be his people, which were not his peeple, and hath bound him self, by promise to be y^e God of Israel, & to watch ouer his people, & to assure the of his fauor, which deserued nothing but his w^rath & displeasure, for by this meanes I am now assured of his loue, and fauor towards me, which I should neuer haue had if

the

the Lord had not chosen me to be one of the, vpon whō he meant to bestow his loue, according to his gracious promise, which he made to my fathers Abraham, Isaac, & Iacob (which was afterwarde called Israell:) and according to his promise which he made, not only to them, but also to all their seede, that is to all the faithful, so hath he delt with his seruants, blessed & praised be his name for it.

Now we see the fountaine from whence springeth all the good that we haue, blessed is Israell, because the Lord is their God, and blessed is England, because the Lord is our God. By this we may see what an excellent thing it is to be of the Church of God, for the Lord Iehouah, the Lord almighty, is our God, and we are his people, and if he be on our side, who can be against vs? or if any be against vs, who can preuaile against vs? then are we in safetie from our enemies, then are we upholden in our integritie, and provided for according to our wants. So that the Lord doth not saue vs, nor helpe vs because we deserue it, but because he hath so promised in Christ Iesus, neither doth he chuse vs, because he saw some goodnesse in vs, but therefore is his goodnes, & grace bestowed vpon vs,

Psal. 87. 2.

Cant. I. I.

Psal. 76. I.

because he hath first elected and chosen vs to be his people. But now see what a thing it is to be of the Church of God, that is of the companie of Gods people, and within the compasse of Gods couenaunt. The Lord loueth the the gates of Sion, that is, the gates of his Church, more then all the habitations of Iacob, to shew how he loueth his Church, for if he beareth such affection to the gates, what affection doth he beare to the Citie? if he loueth the most inferiour, euen the porters of his Church, that are set to keepe the gates, what doth he for the chief Citizens, the common wealth of Israell? no maruell though Dauid desired to be a doore keeper in y^e house of God, for to be such a one, yea, to be the meanest in Gods Church, is to be the beloved of the Lord at the least, & that whē it is at the least, is greater then all y^e pleasures, & treasures of the earth, yea it is better then wine, saith the spouse of Christ, in the Canticles: that is, better then all pleasures & profits in the whole world. But what doth he for his Church? see what he doth, God is knowē in Iudah, (saith y^e Psalmist) his name is great in Israel, as if he should say, god hath made his will, and his counsels known to his Church, & the heathē haue not the know

ledge of his wayes. The godly are of his
 counsell as Abraham was, and is this a small
 matter? But see yet more. In Shalē is his ta- Psal. 147.
 bernacle, & his dwelling is in Zion, as if he
 should say, the dwellings of y^e Lord they are
 in peace, for Shalem is peace. There brake he Psal. 76. 5.
 the arrowes, and the bow, the shield, and the
 sword, & the battaile. The stoute harted are
 spoiled, they haue slept their sleepe, and all
 the men of strength haue not founde their
 handes. At thy rebuke o God of Iacob, both
 the chariot, and the horse are cast a sleepe, &
 therefore, because thou art the God of Iacob,
 for he is so tender ouer his Church, that he
 will not abide any to annoy, or molest his
 Church, except it be for y^e greater good of his
 Church, & the further, & greater confusion of
 their enemies. Whō shall we now praise for
 our deliuerance? We reckon our ships, & giue
 them high prayles, we vse to say in the for-
 getfulness of Gods goodnes, we may thanke
 such a ship, such a thing, and such a meanes &
 so forth, but we should say, Blessed be the
 Lord God of Israell: for it is he that wilbe,
 and must be knownen in his Church.

Whom haue we to stand by vs, if euer our
 enemies come againe, but the Lord God of

- Psal 46. 1. **I**sraell: Let vs say the as the Psalmist saith,
 2. God is our hope and strength, and helpe in troubles ready to be found. Therefore will we not feare though the earth be moued. **S**ome will say, we haue ships at sea, the hope, the reuenge, the dread nought, and so forth, nay. **G**od is our hope, **G**od is our reuenge, & **G**od
 3. is dread naught indeede. Though the waues of the sea be troubled, and rage, and the mountaines shake at the surges thereof. Yet there is
 4. a riuer, whose streames shall make glad the Citie of God, euen the sanctuarie of the Tabernacles of the most high. God is in the
 5. midst of it, therefore it cannot be moued. The
 6. Lord of hostes is with vs, the God of Iacob is our refuge. **N**ow marke what followeth.
 7. Come, and behold the workes of the Lord, what desolations he hath made vpon the earth.
 8. He maketh warre to cease, he breaketh the bow, and cuts the speare, and burneth the chariots in the fire. **N**ow heare what **h**e Lord
 9. himselfe saith. Be still (saith he) & know that
 10. I am God, I wilbe exalted among the heathen, and I wilbe exalted in the earth. In the
 11. next verse they doe exalt him, saying. The Lord of hostes is with vs, the God of Iacob is our refuge. **N**oting, nothing to be the cause

of all these woꝝkes, but onely his couenant which he made with his Church. In the first of S. Luke this is plaine. He hath vpholdē Iſrael his ſeruant, being mindeful of his mercy. Luke. i. 54
55.

As he hath promiſed to our fathers Abraham and his ſeede for euer. The virgine Marie is of the ſame minde. He hath ſent vs deliue- Luke. i. 71
raunce (ſaith ſhe) from our enemies, and from the handes of all that hate vs; but the cauſe thereof was his mercy, which he ſhewed to our fathers in remembꝝing his holy couenant, and the othe which he ſware to our father Abraham, not mentioning any thing in her ſelfe. Therefore, whenſoener we ſtād in néede of the Loꝝdes helpe (as we do continually) let vs be ſure that we are the Iſraell of God, and then claime his promiſe, and let vs not then doubt, ſoꝛ he is faithfull, and 2. Tim. 2.
13.
cannot denie him ſelfe. And ſo much ſoꝛ the cauſe y^e moued God to be ſo good vnto David.

The ſecond thing that I obſerue in theſe woꝝdes is the large extēt of Gods loue. Foꝛ, therfoꝛe doth the Pꝛophet call him the Loꝝd God of Iſraell, to ſhew y^e God is not a God of one onely, but of all y^e faithfull to the end of the woꝝld. He was not onely Davids God, but he is our God alſo, oꝛ els perhaps, ſome

might say, Oh Dauid was an excellent man, and a man after Gods owne hart, and God did assist him wonderfully. But God is the same God to vs, that he was to Dauid, and will assist vs as mightely as he did Dauid, if we call vpon him as Dauid did. Yea to euery one of vs he is the same, for God is no acceptor of persons, not the Jewes more then the Gentils, the wall of separation being pulled downe, But in euery nation, he that feareth him and worketh righteousnesse is accepted with him. Whosoever is a right Israelite is such a one as feareth God, and whosoever feareth God is a right Israelite: therefore when Iesus saw Nathaniell, he said, Behold indeede an Israelite, in whom is no guile, therfore he that feareth God, and is without guile, is an Israelite indeed, that is one of Gods childzen indeede, what a comfort is this to all the faithfull, though they be neuer so poore, and base in the sight of men, yet God is their God, they being his people, and they may chalége his promise as well as any other, and God will surely heare them, and they shall say, Blessed be the Lord God of Israell.

Now are we to consider of the next words,
why

Gal.
Act. 10. 34
35.

why he saith, world without end. He doth
 not praise God so long as the benefit of deli-
 uerance lasteth, and no longer, but so long
 as his mercy endureth, and that is for ever:
 for it hath pleased the Lord to chuse vnto
 him selfe a Church and a kingdome, out of
 Angels and men, which neuer shall haue
 end, and those shall praise him continually,
 as well for his iudgements as for his mer-
 cies. And this is it that S. Iohn set downe by
 the spirit of prophetic, when he saith, I heard Apoc. 19.
 a great voyce of a great multitude in heauen,
 saying, Halleluiah, saluation, and honor, and
 glorie, and power be to the Lord our God,
 for true & righteous are his iudgements. We
 vse to say, if a mortall man doth shew vs a-
 ny curtesie, or bestow any benefit vpon vs,
 Oh giue him great thanks, but how great
 thanks, and what presents shall we offer to
 God, who gaue it him first, and gaue him a
 heart to giue, & giueth for ever? If a Prince
 should send vs any thing (were it neuer so
 litle) for a remembrance, we will thanke
 him according to the worthinesse of his per-
 son, & not according to the value of the thing
 which was sent. But God is the Prince of al
 Princes, and he giueth more then trifles, for

154 THE SEVENTH SERMON

in him we liue, and moue, and haue our being, and he hath giuen vs his Sonne, who hath purchased a kingdome for vs which shall neuer haue end. And if it were but our bare being here, he were to be praised for euer: how much more for such, and so many benefits, as can neither be numbred, nor valued: *and* Praise for his infinite wisdom, which he hath caused to shine in all his works of creation: if we consider but the excellent wisdom of God in a poore little flie, he is to receiue infinite praises for the same. *and* How much more for his infinite goodnesse, power, mercie, iustice and prouidence ouer all his creatures, and his vnspokeable loue towards his children in his couenant of grace?

and If a silly man shall frame a cunning peece of worke, or do some notable exploit, or accomplish some hard & great peece of seruice, which yet he could not do of him selfe, it is oftentimes presented to the Prince, & published to his lasting praise and renowne: but who is comparable with the Lord of hostes, whose curious and cunning workmanship appeareth in all his creatures, and whose right hand hath the prebeminence, by doing of valiant things: shall not his name then be

be published to his everlasting praise in his Church and congregation of his saints? By this appeareth what difference there is betwene our God, and the false gods of y^e heathen: for who doth or can do such things as our God doth, who hath his being, and all sufficiency of him selfe, and all others have nothing but as he giveth vnto them? who deserveth everlasting praises but our God? By this it likewise appeareth, what dishonour and disgrace have bene offered by grosse Idolaters, which wold take vpon them to paint and picture out the invisable, and incomprehensible maiestie of the Almighty, like a man whose breath is in his nostrils, whose being is not of him selfe, whose yeares are but a span long, & in his best estate is altogether vanitie. What so euer ye do (saith the Scrip^t. Col. 3. ture) do all to the glorie of God. That is, strive to do it so, as God may get most glory by it. Are such representations of God, to the advancing of his glory? what do they shew and teach vs that we might giue him everlasting praises for? he is painted as a man, as you see in yonder storie of the creation, in yonder window, in a dozen places together: what may we learne by them? A man hath

In S. Tho.
Church
of Bristol.

his being from another, if God be as he is painted forth, he hath so too, which to say, is blasphemie. A man hath father and mother, but who was the Lords father, & his mother? A man is first a babe, and afterward groweth in knowledge, shall we thinke the Lord to be such? A man hath neede of meate and drinke and apparel, and of tutoꝝs and counsellors, and many things moe, but who was the Lords draper or puruayour, or counsellor at any time? O cursed creatures that euer first inuented them, and cursed wretches that dare maintaine them, if God giue them not repentance: for they are such abominations as God hath flatly forbidden, and condemned to the pit, yea to the very bottomlesse pit of hell. Are these the pictures of him that is to be praised world without end? if they be not, why are they not defaced, which do so much deface the glozie of our Creator? if they be not, why are they tollerated? nay if they be not, why are they defended as lawfull, and not hurtfull to any? and that euen now (with shame inough) in the cleere light of the Gospell? And if they be not, why should any keepe such a stirre, and be so out of patience and charitie with the minister of the

the Lord Jesus, for speaking against such filthy and damnable abominations? The Lord open these mens hearts, and giue them repentance if it be his will: and so much be spoken for that point.

So be it, euen so be it. These wordes do shew the agrément of his mind, and consent of his heart to that which he saide with his tongue, to teach vs, that in Gods seruice we must neither doubt of that which we do, nor waver in the performing of our bowes, neither must we do it fainedly, but with full consent of heart and mind. Resolution is the thing indeed that we are here taught. Resolution in Gods matters is very requisite, as it is for a souldier in the field: for Christian souldiers shall haue many assaults to make them retire. For want whereof many leaue their standing, and run after the world as Gehezi left his masters house, and ran after Naman for gifts, till the leprosie caught him. A Christian without it, is like a doze without a locke, sone open and sone shut, for all commers, open with Agrippa till Christianitie be almost come in, and that is iust nothing, and shut with Festus, that Paule must stand without like a mad man. Hereof it

cometh that many haue lost their first lotte, some are neither hote nor cold, some betake them selues with Demas to y^e present world, some are for all companies, and are of all religions, and so are of no religion: and most men are like reedes shaken with the winde, when as they which are resolute in Gods matters, go constantly through all assaies, and stand stedfastly like mount Sion which endureth for euer. Therefore Dauid hauing set downe his mind, sets his hand, and his heart vnto it. So be it (saith he) even so be it, as if he should say, I am wel aduised of that I haue said, I doubt not of it but that it is truth, and I know it is my dutie, and therefore as I haue sayd, so I say againe, So let it be. But wilt thou stand to it Dauid whatsoeuer come of it? Yea that I will (saith he) I do not repent me of it, and therefore I am so farre from recanting of it, that I spake it, I do speake it againe, Blessed be the Lord God of Israell world without end. So be it, even so be it. There be thre things in man must agree together in the seruice of God, the tongue, the eare, and the heart: if all these agree vpon the matter, the bill passeth: if all these be in tune, the harmonie is swete and the

the musicke pleasant. In euery man that cometh to heare the word of God preached, or to offer by prayers to God, is a kinde of Parliament holden, & much a doe there is many times to haue bills passe, because all these do not agree vpon the matter. Gods Minister in Gods name propoundeth many things to the people, the equitie wherof he groundeth vpon the word of God, & of all these billes, some concerne God himselfe, & some concerne our selues, & our neighbour. These billes come first to the lower house, y^e is to y^e outward senses, for first the eare heareth what the matter is: then the eye peruseth the bill, & searcheth the statutes of God in his word, to see how they agree together: from thence they passe along to the higher house, that is to the vnderstanding, from vnderstanding to reason, if reason like of the matter, then it cometh to the will, & affections of the hart, when it cometh there, if the spirite of God be in the hart then is the hart framed & counselled by the same, if the hart likes of it, the will doth like of it too, then is the toung sent backe with his answer from the inward house, to signifie so much to God and the world: then aske y^e toung, what saith the hart: the toung as the common speaker

A Parli-
ment.

saith, So be it. On the contrary side, if any thing go against reason, then vnderstanding can no skill of it, y hart forbiddes it, the toung is silent, & So be it smothered. Many times a thing passeth through all to the hart, where the matter is debated betwene natural reason & the hart, & there (for want of Gods spirite to countermaund naturall reason) it stayeth, & vnderstanding can no skil of it. But what saith the tounge? In stead of So be it, he brings this answer, Sir, y hart hauing consulted with worldly pollicie & naturall reason, doth finde this to be against his profit, or against his pleasure, or against his gaine, or against his custome, or against his credite in the world, & therefore this bill cannot passe: my master the hart, with reason, and pollicie do therefore desire you to be contented & speake no more of this matter, but of some thing els that may stand better with their liking, as for the rest of the house, vnderstanding, will, & affectiō, although they know the matter to be true, iust & equal which you demaund, yet they can do no good in the matter, because the other two haue nipped it in the head. Sometime the tounge saith Amen to that which the hart condemneth, because

reason

reason confirmeth it, & this is cōmonly when the eye seeth some body whom he feareth, or the eare heareth something that he cānot answer, & therfore though y^e tounge be a cōmon speaker, yet is he not alwayes a true speaker. Sometime againe the eare admitteth, & the hart affecteth, & desireth that which reasoⁿ subscribeth vnto, but for wāt of faith, reason reuoketh, y^e hart fainteth, & y^e tōūg soltreth, and either for feare, or for shame dareth not vtter what is agreed vpon within. A miserable Parliamēt, y^e hath such a speaker, but this is y^e matter indeed. This house hath two dōres, at one dōre y^e billes are brought in, & that is by the eare and the eye, at another dōre they passe out againe with their answeres & that is the lips within, at which the cōmō speaker stādeth. Now if y^e Lord do set a watch there, & kēpe the dōre of our lippes, then they are opē, & the tounge doth boldly confesse y^e truth, but if the fearefull deuill, or the bashfull deuill kēpe the dōre, the tōūg durst not for his life speake the truth: God in mercy remoue such porters, y^e we may boldly confesse with our tōūgs, that which we beleue in our hart to saluatiō. So likewise in prayer, & thākesgiuing, if our tounge doth speake any thing,

which the vnderstanding is ignozant of, and therfoze the hart cannot affect, our sacrifices are but a mockerie against God, because the Parliament house is deuided, & there is but a mutinie betwene the hart, the tounge, and the rest, but if all agrée vpon the point, the tounge sheweth the consent of the hart, and boldly without feare of any whatsoeuer standeth forth and saith. So be it.

But why doth he double his speech & say So be it, euen So be it: it should seme that the speaker of the Parliament house, is but a simple man, & wanted matter, he meant well it may be, but for want of matter he is faine to harpe vpon one string much. Surely beloued, y^e Prophet spake as he was moued by y^e holy Ghost, & this is Gods wisdom, therfoze let vs not finde fault withall, this is y^e plaine, & simple dealing of a faithful soule indeede. It is vsuall in the Scripture to haue one thing oftentimes vrged in teaching, & no oftener then is needefull: because, first it is long before we can learne Gods will, secondly it is longer before we can remeber Gods wil, but principally, because it is longest of all before we can make a conscience to obey Gods wil: therfoze let no man in hearing one thing of

ten, be wearie, because euery mā may learne the same thing better: do not say, the preacher wants matter, but say rather that we want grace, or vnderstanding, or memozie, or zeale, or loue, or something. Againe, let no man in teaching stand so much vpon his reputation, as to compte it a disgrace vnto him if he doth often repeate one thing being necessarie, for we see it is Gods wisdom to teach so, & if any man wilbe wiser the Gods spirite, he will proue him selfe a foole. In prayer also the same spirit hath taught Gods childre to speake one thing oftentimes, partly because there is in euery one great dulnes & want of feeling, & partly to note how earnest they are & desirous to obtaine y, which they pray for. So doth Dauid here in this place say So be it, euen so be it, as though his hart had bene scarce awake at the first. A mā that would faine haue a thing, which he needeth indeede, will say (being asked if he will haue it) oh yea, yea, yea, & if it be a thing that he cannot away withall he will say, oh no, no, no, often together, as if he could not deny it too often, as the first could not desire it too much. This may the Church do, if their harts be touched with their owne wants & weaknes.

Math. 6.

nesses. But this doth not serue to maintaine any idle, & vnnecessarie repetitions, such as were vsed in Popery, & condēned by our Sauiour Christ in the Scribes & Pharisees. In Popery they haue one thing oftentimes, Iesus, Iesus, Iesus, & you must say ouer the Lordes prayer so many, and so many times together, and then you shall be heard, (say they). And so they play in their chaunting, & curious singing, which is more like the hunting of y^e fore, than any spiritual & holy seruice of God, they are sometime a quarter of an houre almost in singing some one word. Alas poore soules: they thinke y^e God is delighted as man is, & they thinke that the Lord is a sleepe, as Baals Priests thought, & therfore they call often, but Gods children feelee their owne harts a sleepe, & therfore it is that they cry often in the same wordes.

So be it, euen so be it, saith the holy Prophet, as if he should say, did I speake it? I will say it againe, I doe not repent me of it, I am not afrayde, I am not ashamed, if I said it not with such feeling the first time as I ought, I will say it againe. To shewe how carefull, how constant, how bold, and how holy we should be in praysing of God.

For

For many times in our prayers our mindes are crossed with one thing or other, so that God hath not the hart, the to it againe, Hart what sayest thou? then So be it, euen so be it. Some thinke a cold word, vnreuerently blustred out, to be good inough for God, and are ashamed to amend any thing if it be a misse, and afrayde to stand to a thing if it be well. Some will vtter in table talke, what soeuer commeth in their mindes of God, & against him too sometime, & when they should either defend it, or deny it, or reforme it, they turne it away with a iest: Nay sir, it is not my profession, I will not reason of it, nor stand with you in it, you are too hard for me, this is but table talke, and if there should be no arguing & disputing, how should me come by knowledge? &c. But see their folly, or their weakenesse at the least, if it be true, & expedient, defend it for Gods glory, if it be false recant it to the shame of the deuill, if it be doubtfull, be instructed, for thy further comfort. But Gods children are well aduised what they say, & being so, they are not ashamed nor afrayde, if they heare of it agayne, but as they said it, so they will say it again. So be it, euen so be it.

This earnest and reuerent kinde of giuing thanks doth also notably reproue the pꝛophanesse of some, who while thanks be offered vp to the Lord at Table, for nourishment receiued, they are otherwise busied, looking here, and there, toying with one thing or other, according to the affection of their hart. And when grace is done, they will not stand with you, for Amen, but it shalbe so snatchingly, and so shackled in the teeth and lippes, that it would loath a man to heare it, which they would not do if they thought the Lord woꝛthie of thanks for his benefites: but so they doe, as if he were not woꝛthie of one cold word, and if he get any moze, then they are at very great cost with him, and he must needes be indebted to them for it: but Gods childeꝛen come with great feare and reuerence, and to that which is said they giue their hartie consent in most reuerent manner. So be it, euen so be it.

Furthermoze the person of Dauid may teach vs one thing moze, for he being the King, giueth thanks to God him selfe: to teach vs that it is an exercise for Kings and Princes: but now most men let their little childeꝛen to doe it onely, and are ashamed to

do it them selues, as though it were a childish thing to giue God prayse for his blessings. Say not now (as some haue said) y^e I would not haue children say grace, yes I would haue you traine them vp in it, els whē they come to yeares they wilbe as much ashamed of it, as their fathers are now. But I would haue your selues to be the principall actours in so holy an action, because you haue the best vnderstanding, & if thou sayest no more but God be prayesed for all his giftes, doe it with reuerence, and from the feeling of thy hart in faith and true repentance. But if thou wilt be ashamed to giue thy child so good an example, & lay all vpon him, it may be said, thy child is come to grace, but thou art past grace. Last of all, as the king giueth thanks in his owne person, so in his owne person he confirmeth it, and saith, Amen, or So be it: he hath not a Clarke to say Amen for him, as they haue in Poperie, where the Priest, must pray, and the Clarke must say Amen for all the rest of the people. God said to Moses, the Levites shall pronounce the curses, and all the people shall say Amen, if at the curses, much more at the blessings must all the people say Amen, for

Deut 27.

15.

26.

the one is against them selues, and the o-
 ther is for them selues. In the primitive
 Church, when the Minister had made any
 prayer in his Sermon, or befoze, or after.
 All the people (saith an auncient father) did
 say Amen, Amen, that the noyse went vp as
 a mightie thunder in the skies. Now if we
 speake of a thing that is waightie indeede, &
 say God graunt it, not ten amongst a thou-
 sand, will say Amen, but we will consider
 of the matter first, & so we sit as blockes not
 one whit moued with the matter, and this
 is a great sinne. Againe, at publicke pray-
 er, the people ought to attend to the wordes
 of the Minister when he prayeth, and all at
 once, as one body to say Amen. The Clarke
 hath no moze warrant to doe it for them,
 then Vzzah had to hold vp the Arke from
 falling, for him selfe with the rest he ought
 to say Amen, but not alone for the rest, for
 not he, but the Minister is y^e mouth of God,
 vnto the people, and the mouth of the peo-
 ple vnto God in prayer, but they must say,
 So be it.

Now to end, God doth now exhibite a
 Bill vnto vs his people, requiring that
 whatsoeuer he shall demaund at our hands,

OF DAVIDS EVIDENCE. 169

if we see it standes with his glozie and our
owne saluation, we will giue our consent
and let it passe, or els the time will come
that we shall put vp our Supplications to
him, and they shall not passe. God graunt
vs grace, to graunt our consent
to all his will.

FINIS.

A V



F. 10/10/10

4110

Edward Cotton Esq.

Edward Cotton Esq.

66 3-3-7
16 3-3-7
16 3-3-7

10/10

10/10

St. Martin's

St. Martin's

(Bought by me, 10/10/10)

4170

Burton, W.